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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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BY THE

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OF THE PRESBYTERIAN CHURCH.

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A MADONNA OF THE DESERT.

WOMAN'S WORK FOR WOMAN

VOL. VI. JANUARY, 1891. NO. 1

WHILE the newspapers have recorded great recent loss of life and property in ocean storms, we have to acknowledge the kind care of our Heavenly Father that, since August 1, has carried seventy-one persons connected with our missions, in comfort as well as safety, across oceans and seas and by rough land journeying to their desired stations.

CHOLERA, which has been active at Hamath and Hums in North Syria, has now reached Baalbec, only fifty miles from Zahleh. Our friends in Tripoli have been for some weeks quarantined within the city and those in Zahleh are laying in supplies, anticipating a similar requirement.

DURING the summer, cholera was virulent at places in North India. At Dehra many died every day in August, among them a promising Hindu youth who had taken prizes for Scripture knowledge in our schools and of whom Mr. Thackwell wrote that the Mission would have said: "Spare him, he will be a power for good." Fever was disastrous around Ambala, but Dr. Jessica Carleton did not stir from her post. She had a hundred patients every day and on those days when she went to her dispensary at the cantonments five miles off, she had a hundred and eighty daily. The Brahmin lady who was to assist her was obliged by her patrons to remain longer at her studies, so that our hard-working doctor is still, as she has always been, *medically alone.*

AT the last quarterly Communion of 1890 in Canton, eight persons were received to the Third Church and nine to the Second Church. Dr. Henry connects "a greatly increased interest among the women" with Dr. Mary Fulton's dispensary labors. One of these new communicants is a small-footed woman who walked in (or stumped in) from a village six miles off. Another was sent to the dispensary by her husband, who had been a patient in the hospital; while a third was sent to school by her husband, a scissors grinder, who had been attracted by the order of a girls' school which he passed on his rounds. As his wife's quarrelsome disposition has undergone an entire change since her conversion, he will perhaps be encouraged to follow her example of public confession.

FORMER United States Minister to China, Mr. Holcomb, predicts famine caused by floods again this year.

OUT-STATIONS of Canton received twelve additions in September last.

WE have never before called attention to an illustration in *W. W. W.*, but our readers will be glad of a fuller explanation of this telling picture of the lepers. The photograph was loaned us by Mrs. Geo. Bergen, now of Blairstown, N. J. Mr. Bergen for many years had charge of lepers, sometimes at Ambala, sometimes at Sabathu.

THE picture (p. 8.) of Dr. Newton, the man on our right, is said by his brother to be like him at the period when it was taken. The European at the other end is Wellesley C. Bailey, Esq., without whom the photograph would probably never have been taken. Mr. Bailey is an Irishman who was a missionary of great fervor for some time in the service of our Board, afterward in that of the Scotch Church. He was Dr. Newton's intimate friend and did more than any other person to secure funds to put the Sabathu Asylum on a good basis. Mr. Bailey is in India the present cold season in the interests of lepers.

READ "Christianity vs. Buddhism" by Dr. Ellinwood, in the New York *Mail and Express* of December 13. It leaves in total wreck those analogies between the lives of the Christ and Buddha which Baron Hickey has been parading in lectures and pictures.

THE Treasurer at the Mission House lately received a mite box heavy with $4.26 in small coins. It was a birthday box which a little boy sent by "Grandma Heron" for the "Korean orphans." When the missionary spirit gets into some families it will have every child of them.

REV. J. BEATTY HOWELL and family are now addressed at Burlington, N. J., and no longer at Allentown in that State.

IT will cause widespread sorrow to know that our dear, cheerful Mrs. Happer, of Canton, has come home in charge of a nurse and in an enfeebled nervous condition; the more so, as Dr. Happer is invalided also.

DR. AND MRS. HEPBURN celebrated their golden wedding in October at Yokohama, where they have lived for 31 years. Foreign residents of the city presented handsome testimonials of their esteem, and the corner stone of the new church was appropriately laid the same day.

MRS. MCDOWELL wrote a last word from Oroomiah the middle of September, after the horses were ready and they were about to start on their long journey over the mountains to Mosul. Baby Ruth and little Jean were to ride in *kajavahs*, covered with muslin to shield them from the sun. "I have no anxiety," she wrote, "except for the little ones; the heat may try them."

BOUND volumes of W. W. W., uniform with the acceptable style of last year, may be ordered by payment of one dollar. A few volumes of each year, beginning with 1886, may still be had at the same price.

Many a letter of inquiry to the busy people at the Mission House would be saved if the writers had these bound volumes at hand. One copy might serve a whole Auxiliary.

THE Student Volunteers call a convention, to meet in Cleveland, O., February 26 to March 1, for the purpose of bringing together delegate volunteers from all the colleges, secretaries of different Mission Boards and returned missionaries. A wise step, we say.

THERE are seven girls in the present senior class in Mexico City and the teachers write, "there is not a girl in school in regard to whom we do not feel encouraged" and, through the Christian Endeavor Society meetings, they "are absorbing ever so much Bible."

MR. PRATT, U. S. Minister to Persia, himself presented four prizes for good scholarship at the summer examinations of Iran Bethel in Teheran.

THE owners of our school building in Guatemala City have sold it and the mission finds difficulty in renting another suitable. Accounts of a social evening given by the ladies of the school to the attendants on Spanish services and of examination day at the end of October last, give a pleasant impression of the social influence which the school exerts. Mme. Barillos herself sent choicest roses, lilies, etc., to honor "the last day."

A LADY writing to Brazilian Missions remarks upon "the heathenish tone" in which deaths are referred to in Brazilian newspapers — "the unfortunate young man," "the unhappy lady," "the ill-starred youth." She says that even servants wear deepest black upon the death of one in the household and she has seen a little baby dressed in mourning for the great-grandfather.

A SUNDAY meeting for young washerwomen held at Boulogne (twenty-two being present) under the care of English Friends is thus reported by them:

"I wonder what English Christians would think of such a Sunday meeting? All unconverted, except one; all but that one ready for the balls announced in the city. The best Bible reading, without some other attraction, would be no allurement, therefore such was our programme: A long table down the middle; before each seat a Bible and hymn book. I began 'Pilgrim's Progress'; we did not read more than two pages, as I explained the figurative meaning, and made them seek out in the Bible the quoted verses. Seven of them had never heard the word 'Bible,' consequently never had one in their hands. Then we sang a hymn, each of them reading a verse aloud. Then Bibles and books being carefully withdrawn, games were brought in — lotto, draughts, dominoes — those who lose give forfeits, and have to sing something nice. Some of them knew full well what is rum or brandy in hot or cold water, but 'a cup of tea!' 'Mamma had some once after indigestion,' whispered one. We ended with prayer, and I and my helpers could whisper a few words of warning love when we helped them put their hats on."

THERE are now one hundred and twenty-six souls on Pitcairn's Island in the Pacific, an increase of nine in the last year. The people are as happy, loyal and religious as ever. The one hundredth anniversary of the landing of the mutineers was observed June 23, 1890.—*Exchange.*

THE Rajghat school in Benares (English Baptist) has about one hundred children from twenty-one different castes.

ANOTHER YEAR.

THE year 1890 has been eventful in our Missions. The Lord of the vineyard has called an unusual number of laborers, some of them early in the morning, and given them their hire. Five young widows, two of them brides of scarcely more than a year, are among us to claim our tender sympathy. We believe it may be said of each, what a comrade wrote of one of them : "She is upborne by a courage that is not of earth." Mrs. Brier, Mrs. Blackford and Mrs. Abbey have been constrained to leave the field, but, for the present, Mrs. Heron and Mrs. Ritchie remain at their stations.

To this great loss to the Board must be added the name of young Dr. Johnson, who, with weapons all polished, only his closing weeks of hospital practice to be covered, was prepared to take his expected wife and go to India, the land of his birth. He, too, was called at break of day. Mrs. Cooper, formerly of Siam ; Mrs. Holmes and Mrs. Wright, of Persia ; Miss Thomas, of Brazil ; and Miss Craig, of North India, have all received the same summons. Mrs. Wright was the victim of ruthless murder and each of the others "fought her way through" in long battle with disease ; but by whatever path they went, we know it was with them all as it is with every child of God — they simply *fell asleep in Jesus* at the last.

At several stations plans for the year have been frustrated by tedious illness and some missionaries who have watched over their companions for many weeks claim our sympathy equally with those who have been graciously restored.

The losses of valued Christian Native friends seem to have been somewhat larger than usual. The death of such women as Mrs. Zee has been mourned in cities besides Ningpo — at Tokyo, Saharanpur, Peking and others. Some of our ladies feel at this moment that their schools are weakened and they themselves are not only over-taxed but heart-burdened for the loss of assistants who were invaluable ; as at Dehra by death, at Beirût by marriage, and at Hamadan by the removal of Sarah, who could speak of Christ in all the languages of the city.

Some parents have welcomed their grown children back to work by their side ; other children have made their first flight from the nest and come to America for their education. Little graves have been opened amid blinding tears in North India and China, and little children have come, like bursts of sunshine, into several missionary homes.

To speak of wider events, our missionaries have personally occupied five new locations and, for the first time, the names Medellin,* in Colombia, Kyoto,* in Japan, Mosul,* in Turkey, and Chiningchow* and Ichowfu,* in China, appear as stations in the reports. Kyoto is the second city in the empire. The American Board has here the famous Doshisha University. But it is too large a city for any Church to evangelize alone and the resident missionaries have warmly welcomed the Porters and Hearsts of our number.

The vanguard of the Western Persia Mission occupies Mosul (old Ninevah), not for the purpose of working the city, but as a base from which to push the Mountain Mission. Chiningchow is on the Grand Canal, four days south from Chinanfu, and Ichowfu is 300 miles southwest from Chefoo, whence it has been visited as an out-station for a number of years. To each of these cities of Interior China three families have gone, including a physician.

Not less than fourteen times in the last twelve months we have had the privilege of calling attention to special news of converts, revivals and accessions to our mission churches (a fair share of the latter from the girls' schools). The brightest manifestations of God's Spirit seem to have been in ten Nestorian churches of the Oroomiah field ; in Laos, where 130 were enrolled with the Chieng Mai Church between January and August ; and in the Wei Hien district, where over 100 were baptized in the spring of 1890. But spiritual results can not be based upon figures. It is enough for us to know that no field has been left without tokens of good and that holy work has been done that can never be told in words.

The Woman's Boards begin 1891 with 307 missionaries, of whom 35 † are on furlough. Some of these, like Miss Morgan, are held in bonds of weakness and pain. In the case of some, like Mrs. Howell, filial duty has compelled their return ; in others, duty to their children detains

* *Pron.* Med-el-leèn, Keè-o-to, Mo-soòl, Chee-ning-chow, É-chow-foo.

† This number is constantly varying.

parents; in several cases, as of Mrs. Labaree and Mrs. Charles Newton, mother and children remain in America while the father is at his distant post. Besides these 307 there are fully 50 other ladies, a total of 357, some of whom devote all their time to work in the missions, all of whom cooperate in it as far as circumstances permit. Of 46 physicians serving our Church abroad, 11 are women fully qualified. Of 60 recruits sent out during the last six months 11 are young unmarried ladies.

The event of the year in organization at home has been the welcome accession of the Occidental Board as sixth member of our federation of Woman's Boards. The total number of Auxiliaries and Bands representing them must be, at the opening of 1891, fully 6,500. Their contributions for the first seven months of the current fiscal year amount to $96,774. The Societies had been asked to raise $310,000, before the passage of the Silver Bill. This has heavily weighted ours, in common with all Foreign Mission Boards in the country. Those black figures, "$50,000 extra," have no doubt depressed many, and, too often, it may be, the monthly meeting, overlooking the glad tidings which has come up from many directions, has caught the tone of our anxious hearts, perhaps has broken up in a this-is-too-much-for-us spirit. But are we to be staggered so? Turning for a moment from our general review, let us take a practical look at this phase of the year's experience.

We women are not responsible for the Silver Bill; it is a thing outside any influence of ours. We have nothing to do about removing it. As far as we are concerned, it is like any other event permitted in God's providence and we have no more to do with it than with tornadoes or floods. Why, then, should we not go steadily on, working, giving and praying, just as we would if all this extra expense had been caused by an earthquake instead of by legislation, keeping in remembrance that the Lord of the vineyard tests his servants by all kinds of weather?

Take it in another light. Some of our members can NOT increase their contributions; their hearts are warm, but they have only just so much which they control. In many other cases it is different. Those dependent upon our purse have been called up higher; the children have completed their expensive education and begun to provide for themselves; our means has been enlarged. More especially the aspect brightens when we look to the host of new givers that should be recruited. Some of them are in the ranks of those 30,000 women who entered our Church communion last year; while their vows are fresh upon them will they not come with us, to keep the Last Command? And some of them are our, heretofore, indifferent neighbors; if they would only join us we should be more than a match for this situation. It is easier for the average woman to offer an extra gift, or for a wealthy one to add a codicil to her will, in favor of her Board, than for either of them to urge the cause of missions upon a worldly Christian of her social circle. If this storm would drive us to that self-denial, it would be no ill wind, but rather the prosperous breeze to insure a happy voyage.

We salute our fellow-workers near or far away. We congratulate you, successful ones, who at dawn of the New Year draw in your full nets, hand over hand, with song of victory. And you who have toiled all night and seem to have taken nothing, oh, hearten, dear ones, thinking again on that word of the Master by Galilee.

"And still for us, as then, the answer sounds,
Making the very hearts within us leap.
'Leave the safe shallows where the ripples play,
The sluggish inlet and confining bay —
Push out into the deep!'

"Strain toward the mighty ocean of God's love,
His great love's all unfathomed energies
Where never plummet reached or bound was set;
'Quit ye like valiant fishermen and let
Your nets down in deep seas.'

"Lord, Thou hast spoken, and we trust Thy word.
We will push out and leave the safe, known land,
And count it full reward if, coming back
Laden at nightfall, o'er the waters black,
We see Thee on the strand."

A WORD ABOUT THE PERSIANS.

[The cuts which accompany this article are taken from *Persia and the Persians* and are kindly loaned by the publishers, Houghton, Mifflin & Co., Boston.]

An error which some of our good missionaries display in their operations in Turkey and Persia has always seemed to me to be the low estimate they place on the people whom they propose to evangelize. This is not peculiar to the missionaries, but is in their case especially unfortunate because they seek the Orientals not to make money out of them, but to win their good will and thus to influence

their opinions and character. It seems to be the habit of too many to assume that what is different in the life, food, dress, houses, methods, speech and thought of Orientals from our methods must be inferior and, therefore, that people differing from Americans in those respects must be necessarily classified and treated as inferiors.

It is possible that I may be wrong ; but I must confess that contact with Orientals for many years and a comparison of their past achievements with those of Europe have convinced me that no greater mistake can be made than to assume the inferiority of all the nations of the East. Difference does not necessarily imply inferiority. There may often be national traits and customs far different from ours which are yet eminently fitting and worthy of respect because suggested by climatic or geographical conditions. If, instead of condemning these traits, our missionaries should at least concede that they are not in themselves wrong and proceed to attack rather the morals of the immoral and the lack of a pure faith on the part of the unbelieving and let the customs of the country alone, they would very much more readily win their regard and, eventually, their confidence. A proud people, conscious of a great past, are naturally suspicious of those who open the fire of criticism against time-honored customs or deep-rooted intellectual methods, of which the worst that can generally be said is that they differ from ours.

The Persians are the ancestors of the Americans. It was from the original Persian stock in the heart of Asia that we came in the ages far back. Their language, or the Zend, is the root of ours. The cult founded by Zerdusht or Zoroaster was one of the predecessors of the various creeds which we claim. The Magians were among the first to recognize Christ in the manger. The mystics who from time to time have exercised such influence over Christendom are allied to the mystics who have represented one of the most peculiar and enduring characteristics of the Persian mind. The early church was influenced by Persian or Iranian ideas and isms far more than has been generally or willingly conceded. And we, at the present day, are not yet fully emancipated from those early influences. The grand cult of Zerdusht was the most sublime form of paganism yet known. To the common people the stellar luminaries may have been actual gods, but to the thinkers of Persia the sun and the moon were symbols of the most elevating and suggestive character,

RELIC OF PERSIAN ARCHITECTURE AT BAKU.

symbolizing as they did the light proceeding to the soul from the spirit essence of the universe. If such definitions appear vague, let us ask who is able to state in precise language the nature of the triune God? Have not nations flown at each others throats on the question of the precession of the Son and the Holy Ghost? These are mysteries and the mysteries of the Zendavesta are worthy of our profoundest respect, if not at the present time commanding our assent.

The impress of Magianism is still evident even among the Mohammedans of

Persia, while the Guebres who yet hold to the doctrines of Zerdusht form one of the most respectable communities anywhere to be found. The term Guebre is a corruption of Kaffir or unbeliever, and has become by usage an opprobrious term, like the word heretic as applied by Papists to Protestants. The Guebres are known by us also by the name of fire-worshipers; but even this is hardly a correct definition. Magian seems the preferable word in this

A PERSIAN NOMAD WOMAN.

connection. The Guebres are no longer numerous and have undergone severe persecution from the Mohammedans, although unmolested now. But when they were in power they also were terrible persecutors of the Christians. This, however, should not be urged against them, because there have never been any persecutions half so severe or so terribly persistent as those organized and carried on by the Christian Church for many centuries. Even in this very nineteenth century, persecution and intolerance in various forms still characterize some branches of the Church of Christ.

We also owe to the Persians an art impulse which is felt over the whole civilized world and will continue to be felt long as the world exists. The grand and distinctly original colonnades of Persepolis have long been known. The recent explorations at Susa, the Shushan of the Book of Esther, have revealed still further proofs of the luxuriant artistic genius of Persia, which by various evolutions proceeded from stage to stage until the reign of the great Shah Abbass. This is a vast subject, which requires volumes, and we can only therefore allude to the fact that the art of no country since the foundation of the world has exercised so subtle, profound and far-reaching an influence as that of Persia, disseminated as that influence has been by Greeks, Saracens, Romans and Crusaders from age to age. One point alone is sufficient to illustrate this statement, although capable of far more general proof. The art of the Moors in Spain, the very quintessence of poetry in stone, was carried by the Saracens from Persia, where the original types existed at a far earlier period.

We owe something also to Persia in the sphere of literature, a debt, indeed, which the West, proud of its own achievements, has not sufficiently acknowledged.

The amatory poetry of Persia is not inferior to the Song of Solomon, which we admit in our Scriptures. The pessimistic strophes of the great Omar Khayam, if perhaps sometimes of dubious doctrine, are in many passages allied in style and thought to Ecclesiastes. The ethical poems of Sadee remind us alternately of Æsop and Horace, and there are cantos in Firdoüsee's great epic called the Shah Namêh, or Book of Kings, which do not yield to Homer or Tasso. Indeed, the magnificent episode of Sohrab and Rustum is the most original and pathetic passage in epic poetry, equaled only, perhaps, by the brief episode of Francesca da Rimini in Dante's "Inferno." Matthew Arnold's paraphrase of part of this scene in blank verse forms the stateliest English poem of the nineteenth century.

In many other ways we might go on to show why we may with reason approach Orientals with respect without in the least doing violence to our convictions. If it be urged that the Persians are cruel and corrupt, we reply, show us the Christian nation that has not also been cruel; some are cruel still. A great deal depends upon the standpoint from which we look at life. As to moral corruption, there is an abundance of it everywhere; our own cities abound with it. I have found that Orientals have a high moral code of

OLD MURAL PAINTING OF TILES FROM THE PALACE OF SHAH ABBASS.

their own and a conscience. The essential difference between Oriental countries and our own country is not that people in our country are more likely to live up to their lights than Orientals, but that the standard of ethics and religion is higher in our country. We have been so favored as to have reached a higher plane in the process of spiritual evolution. But do we all live up to that position?

Another word may be appropriate here for those who have not carefully studied the history and condition of Persia. We are liable to call all the inhabitants of that country indiscriminately Persians. This is an error. The Persians are really the people of Irân, which is a form of the word Aryan or Arya. We have applied to them, with the ancient Greeks, the word Persian from the word Pars or Fars, the name of one province in the kingdom of Irân. The letters P and F are interchangeable in many Persian names, and also A and U. Persians say Irân and Irûn, Nasr-e-Deen and Nusr-e-Deen, Fars or Pars, Isfahân or Ispahân. Now the Persians form the original stock of the population and by far the larger proportion of the subjects now under the rule of Nasr-e-Deen Shah. There are, besides, Armenians and Jews and Chaldeans, or Nestorians, and Kurds, who are subject to Persia. But they are not Persians either by race, religion or sentiment, excepting that the Kurds are nominal Mohammedans. These people pay taxes and live under the Persian sway, but they resent the name of Persian and look forward to resuming their freedom. When we speak of the Persians, therefore, we mean especially the descendants of the original Iranians, whether Guebres or Mussulmans. Nor should we confound the Persians with the Turks. The latter are Turanians of Tartar or Mongol stock and chiefly a military people. The former are of Aryan or Indo-European stock and are a quick-witted, commercial and intellectual people.

S. G. W. Benjamin.

A GUEBRE.

DR. JOHN NEWTON AND HIS LEPERS AT SABATHU, INDIA.

From a photograph taken in 1875.

LEPERS IN INDIA, AND WHAT IS BEING DONE FOR THEM.

Few subjects appeal with such power to the heart as the diseases under which the human race is groaning, and it is not strange that facts concerning leprosy, when laid before the public, should move men with sympathy. The last year has witnessed a great awakening of interest in the condition of those suffering from this awful malady.

In England this awakening was particularly marked. At a public meeting called in London, where H. R. H. the Prince of Wales gave direction to the assembly, it was decided to secure a thorough investigation of the condition of lepers in India. A commission will be sent to that country from England, which will be joined by two distinguished physicians appointed by the Government of India. It is expected that this will be followed by much needed legislation. If this disease is to be exterminated it must be made impossible for those suffering from it to have communication with the well. Were the number of lepers small, this could be easily secured; but it reaches up, according to the estimate of those best fitted to judge in the matter, to not less than half a million. These are scattered throughout towns and villages, living in intimate relationship with those not affected by the disease and with no restraint upon their liberty. Little or no attempt has been made, thus far, to segregate them and the disease is clearly on the increase.

One living in India is startled to see the indifference manifested by the people toward the victims of this malady. If there is any feeling of aversion shown, it is mainly toward the advanced stages of the disease. Wherever one goes he meets these sufferers and his heart is touched with the sight of their hopeless misery. I say *hopeless*, for it is well known that leprosy is incurable. From time to time a gleam of light has seemed to fall upon the darkness as it was hoped a remedy had been discovered; but the night is as dark as ever and, as one has said, "the only panacea for this leprosy of the body, as also for the leprosy of the soul, is the Gospel of our Lord and Saviour Jesus Christ." Another, who toiled long for lepers, says: "It is something singularly touching to see the first rays of a Saviour's love penetrating the dark, deep sea of a leper's sorrow and to hear the avowal, 'I thank God for this terrible disease, as it has been the means of leading me to the Saviour.'"

There are, so far as known, only about twenty places in India where an attempt has been made to provide in some degree for the necessities of lepers. These are:

Sir Jamsetjee Jeejeebhoy Hospital,	Bombay.
Bishop Meurin's Institution,	Bombay.
Poor-house, Camp Bazar,	Poona.
Government Leper Hospital,	Madras.
Mysore Government Leper Asylum,	Bangalore.
Leper Asylum,	Pallypuram.
Charity Shed,	Alleppey.
Leper Asylum,	Allahabad.
Leper Asylum,	Pemlia.
Leper Asylum,	Lohardugga.
Calcutta Leper Asylum,	Calcutta.
The King's Poor-house,	Lucknow.
Leper Asylum,	Almorah.
Leper Asylum, "without the camp,"	Saharempore.
Leper Asylum,	Dehra Doon.
Leper Asylum,	Ambala.
Leper Asylum,	Sabathu.
Leper Asylum,	Tarn Taran.
Leper Asylum,	Rawal Pindi.
Leper Asylum (Ch. of Scotland),	Chumba.

In some of these, nothing more is thought of than to give food and clothes to the inmates. In others, alleviating remedies are applied and the utmost done to lighten the burden of their suffering. To call these places "asylums" may possibly mislead the reader, but it must be remembered that climate and peculiarities of the people determine, in most cases, the character of these abodes. Small houses seven or eight feet high, with rooms eight or ten feet square and a small veranda in front of each to protect from rain or sun, meet the requirements. Each family is provided with one room, in which they cook, eat and sleep. As a usual thing, long rows of such houses are built around an open square inclosed with a wall; or, in parallel lines and without inclosure. In some places a bit of land enables those who are not too ill to plant a tree or a few vegetables and so fill up some of the time which would otherwise be passed in brooding over their sorrow.

Whenever it is possible, the medical attendant seeks to relieve the pain by baths and applications of Gurjun oil or some other remedy. The writer remembers the case of a man at Fahtegarh whose last request, before death released him from misery, was that he might be taken to the Ganges to end his life by drowning.

Where the asylum is under care of some mission, a house is built for worship and

the lepers are brought together and instructed in the Word of God. In some instances a Native evangelist is set over them. In the Almorah Asylum* there has been a remarkable work of grace and no less than 340 baptisms have taken place since its establishment.

Foremost among those of our own missionaries who have given much time and loving care to lepers in India, must be mentioned Rev. John Newton, M. D. He was the founder of the Leper Asylum at Sabathu,† and the warm friend of its inmates. He sought to relieve their suffering bodies and, at the same time, lead them to open their hearts to the light and love of Jesus. What a joy it must have been to him to know that many of them found Christ through his teachings, and that he had brought them into a new world!

Doctor Newton will be long and lovingly remembered by those for whom he labored. He died at Sabathu and was buried in the little hill-side cemetery near the Asylum, and there his body will rest until the resurrection. For years Mrs. Newton remained to do, as far as was in her power, the work that had been laid down by her husband. Mr. and Mrs. Wyckoff were for some time in charge of the Asylum and Mrs. J. H. Morrison, at the time of her death, was giving it her oversight.

Many of the asylums are supported by the charities of friends living in India, and the religious oversight is given into the hands of missionaries of the different societies. At Dehra the Asylum is in charge of Dr. McLaren, the civil surgeon, who takes the deepest interest in the welfare of the lepers. Rev. David Heron was much interested in this asylum, and through his influence a Christian leper was sent from Almorah to look after the religious interests of lepers here.

At one time a gentleman was preaching in the bazar at Dehra and had taken for his subject Christ healing the leper, when one stepped out of the crowd and exclaimed, "I am a leper, but Christ has healed me! I do not mean my body," he said, "but he has healed my soul."

There are at present thirty inmates in the Asylum at Ambala, twenty-five of whom are Christians. Dr. Jessica Carleton is now in medical charge of the Asylum, and is doing a blessed work for the Master there.

*For forty years under care of London Miss. Soc.— EDITOR.

†Where he went in 1866 and died in 1880, at the age of only forty-two.— EDITOR.

Rev. J. J. Lucas has been, for a number of years, superintendent of the Blind and Leper Asylums in Allahabad. In a recent report he writes: "This is a work which brings its own reward. The gratitude of these poor people for any little favor and the genuine love of some of them, I prize more than words can tell. The few Christian lepers pray every day for my children in America. They have a simple faith in the Lord Jesus, and in their sufferings call constantly on Him for strength and comfort and not in vain, for notwithstanding their smitten, suffering bodies, they have a peace within which often lightens their faces with a brightness born of a life hid with Christ in God."

Very much might be written in a similar way about work among lepers in other portions of India, but my space will not allow. In almost every mission, one or more of the laborers seek out these suffering men and women and strive to better their condition. The names of all these are known to the Master and do not require to be mentioned here.

The fact ought to be emphasized that, although the disease cannot be cured, much can be done to render the life of the leper more endurable. W. C. Bailey, Esq., Secretary of the Edinburgh "Mission to Lepers in India," has visited the asylums throughout India and gives testimony to the marked benefit derived from the care bestowed upon the inmates of some of them. He contrasts the unhappy condition of the lepers at Saharempore* with that of others, saying: "These things need not be — none such are to be seen in our Christian asylums. God grant that we may yet have Christian love and care, with Christ's own teaching, for these poor, forlorn ones." At the Government Asylum at Tarn Taran, though finding much unnecessary suffering, he tells of the pleasure he experienced in meeting a few Christians there. He says: "The Christians to-day all seemed bright and happy, and this is no fancy of mine. I always *do* see the greatest difference between Christians and heathen in these asylums; the one seems borne up in his sorrow, the other utterly cast down and dejected."

May He who when on earth with His quick "I will" cleansed the lepers hasten the day when our earth's redemption shall be ushered in and sickness and suffering shall be known and felt no more!

Thomas Tracy.

* Under care of Government.

CARRYING THE MESSAGE TO LAOS VILLAGES.

[Our young missionary had been hardly two and a half years in the Laos, or North Siam, when she took this trip by boat, three hours down the river from Lakawn to the first of the villages, attended only by Christian Laotians.—Editor.]

. . . By the time our things had been carried into the house where I was to stay our coming seemed to have been known to every one in the place, for the veranda steps and yard were full of women and children. Mr. Wilson* had had prayers there two weeks before as he was on his way to Bangkok and Mrs. Taylor* and I had spent one day there, so the people were somewhat accustomed to us and asked us if we would have prayers. During the two days we had three meetings, well attended, and at night there was such a wish manifested to learn to read that we could not have the heart to send the people home until near eleven o'clock and then they went reluctantly. All day long the children wanted to sing and one little girl only about five years old had learned the songs that her twin sisters knew (who had spent some time with me) and after singing and learning until late at night, when they wanted her to go home she said, "I am not satisfied," or rather, "My heart is not yet full; to-morrow I'll learn one."

I started forth to make calls and when we stopped at the first house I counted twenty-five children who had joined us on the way and by the time we were again at my room there must have been more than twice that number. Many women said they were anxious that their little girls should come to school and they did not seem to fully comprehend why a school could not be started "right away."

After two days pleasantly spent at that place, I left for the home of a Christian woman who lives further down the river and had sent her sons to bring my boat down and beg me to spend one night there. The river was high, the air was cool and refreshing and the scenery interesting. On landing I could not see where there was a village, but was told that the house where I was to stay was not on the river, but in the midst of a rice plain and all my luggage had to be carried quite a distance. I was sorry to occasion that trouble and said so, but the young men said: "We are glad to carry the things because you are to visit at our mother's home." So away we started, quite a company of us now, as three women from the upper village had joined us. Every one had something to carry, and as we walked along the little raised path between the fields all covered with water, with just the tops of the blades of rice visible and at the right of us a large plantation of palms, it seemed to me as though I were far away from America, or even from Lakawn.

The house reached, I saw a number of people and where they came from was a mystery, as but three or four houses could be seen, but I was told that the grove of trees across the fields surrounded a large village and from the number of persons who had never seen a white woman before, I concluded that it must be large. . . . On the plains the sun was almost unbearable, but we found that village shady and cool, the foliage being very dense. The houses were larger and better than any I have seen out here and the compounds were clean and grassy. I was pleased with the prosperous appearance of this place and the people seemed more quiet and industrious than elsewhere. We were invited to have prayers at the home of a woman who has been recently baptized; at this meeting I was pleased to see quite a number of men as well as women and children. They said more than two hundred persons were present. Some came out of curiosity, but several told me they were interested in what Mr. Wilson had said and wanted to hear more of our teaching. I invited them to come up to our services at Lakawn and see Mr. Taylor. The men said: "We want to talk to a man," which I think was most ungallant. A princess came in and seemed pleased with the children's singing and was attentive to all that was said. Many came from the palm village and were pleased to think that we cared enough for them to come down to see them. I promised to come again next year and hope to be better able to teach than I am now.

On the morning I was to come home there was plenty of help to carry my goods down to the boat and among the number I saw a little girl who had been up here to visit her brother in the boys' school. She had come to learn with the other children for some days, when her stepfather claimed that her mother wanted her. I had let her go, but, later, learned that her mother

*Missionaries at Lakawn.

had wished us to protect her and the father wished to sell her. I had felt so sorry about it, but had never been able to learn anything of her until I went to this village.

When we reached the boat that morning I heard one of the women say to another: "This child is going home to live with the Mem." I said: "I did not hear that." Then the child came up to me and said: "It is like that; my mother wants me to live with you always." I had to refuse her. I told her as gently as I could, but her eyes were full of tears that she tried to keep back and the people said: "The Mem won't let her go." I said: "No, it is not that I *won't*, but that I *can't*." The little girl did not say one word, but picked up her small bundle of clothes and, with just one look at me that seemed to say "you could help me but you won't," started home. I went a little way after her and said: "We may have a girls' school some time and if we do you will be called the first one. Endure till that time; I cannot help you now or I would." Is it not a pity for her? But I could not take her; so many more would have thought they should be taken also and it is impossible until we have a school for girls.

I was to have come home on horseback, but the horse was so tired after swimming to the other side of the river I thought I would walk a while to rest him, and as it was cool I started off briskly and thinking about the visit and that poor child made me forget the distance and I was almost home before I knew it, having walked about eight miles in three hours. I was glad to see Mr. and Mrs. Taylor and hear the English language, for although it was only three days that I had been gone it seemed longer, as all the time I was on a constant strain trying to say just the right things in just the right way.

Kate N. Fleeson.

Lakawn, Laos, Aug. 9, 1890.

SOME ILLUSTRIOUS EDUCATIONAL INSTITUTIONS.

INCLUDING THE HEN-AND-CHICKENS SCHOOL.

When I first came to India and saw how much time the Indians seem to have for everything, I congratulated myself on at last finding the country where there is plenty of time. But, instead of more, we missionaries have less time here than at home. The first year's work is to learn the language and I have been at that ever since we left New York.* It has been quite hard to hear the others plan for their work and feel there is nothing I can do but study. However, the ladies think the best way for me to learn the language is to put into use what I already know, so they have given me a school of little girls in the city. [Jalandhar, in the Punjab.]

With fear and trembling, and yet with great joy, I started February 12. I had two little hymns to sing and a chapter in "Peep of Day" to read. The day before, I read and re-read that chapter and sang the hymns over and over again, to be sure of them. After a ride of five miles, we reached the city about 10 o'clock. We went at once to "my school" which is near the fort. Leaving the cart, we entered a narrow street at the foot of the hill and as we neared the school we heard the children studying as hard as they could. They heard us coming, for before we reached the door some one was there to open it. Such a school-room and such scholars! I thought of our beautiful school-houses at home and the dear, clean little children who come to school. The room was long and narrow; it had no windows, but one end was open, so they had plenty of light and air. The floor was earth and the children sat in a row along the wall. Such dirty, ragged little things I never saw! They had not nearly enough clothes to cover them, yet they were loaded with jewelry. How one can love such miserable little things I cannot tell. I only know when they look at you and smile with their bright, pretty eyes, your heart is won.

After introducing me to the teacher, the ladies left and went to their schools in another part of the city. I knew just what I was going to say, for I had been saying it over and over to myself for three days. The first thing was to call the roll. Then I heard the little ones recite their letters. They came up one at a time, put the book on my lap and pointed to the letters as they read. Their little finger nails were stained red. How they shook, they were so frightened! I got along nicely with the little ones, for they were still in the first book which I had finished; but there was one large girl with a large book. I was afraid from the first she would give me trouble. Sure enough, she wanted to

* Only five months before this was written.

read, too. I was not going to tell her I did not know enough to hear her. I took the book and looked on and as she read right on without stopping and without asking any questions, I took it for granted she read well and smiled on her as I returned the book. These lessons over, I told them we would sing a hymn. There were twenty of us altogether and I am sure we sang in twenty different pitches. The hymn finished, I read about the creation out of "Peep of Day." I hope they understood, but am not quite certain about it. Every little while the teacher would repeat a word after me, then roll her eyes around the room as if thinking, repeat the word several times to herself and then aloud to the children. Then we sang another hymn even worse than the first.

Two little girls went with me to the road, where I found a *gariwalla* to take me to the other school, where the ladies were. They looked surprised to see me and asked why I came. I had been there three-quarters of an hour, but they expected me to stay three hours!

Theirs is a Hindoo school and Punjabi is taught. We call this the "hen-and-chickens school," because the floor is covered with children and the teacher hovers over them all like an old hen. Before we left, Miss Given asked them to sing for us. They all sang with a will. The doors were filled with women and babies who had come to visit the school or to see us.

On February 17, I went with Miss Downs to her schools. At one of them we found the teacher and pupils on the top of the house sitting in the sun. This is the first time Miss D. had found the school in session; she always had to have the children called. When the teacher was reproved, she said if Miss D. would only send word when she was coming she would always have the children there.

In another school we found grown women and little children studying together. Several women came up to read with babies in their arms. The teacher of this school is a bride and her fine clothes attracted my attention. She was dressed in scarlet and loaded down with jewelry. Her head, ears, nose, fingers, arms, neck, ankles and toes were covered and every time she moved they made such a clatter. I am sure if I had ever gone to school in such attire the children would not have learned anything.

The next week I made a second visit to my school. Before I left home I put some red, green and yellow balls in my pocket and this time I was not afraid. I had a fine time hearing the children count and read. I had them make numbers in the sand and, without their knowing it, they taught me how to write them. They enjoyed the little balls very much and liked the bright colors. I talked a little while with the teacher and she became encouraged and talked a great deal with me. I looked straight in her face and never understood a word she said, but when she smiled I smiled and when she looked solemn I looked solemn. I think she must have spoken Punjabi. I was delighted to find that the children remembered what I had told them before and was encouraged to read another chapter. After spending two hours here, I went around to meet Miss D. at the "hen-and-chickens school."

Teacher and pupils were in the little court-yard. I saw at a glance that I had gotten there before Miss D. and I did not know what to do. It was too late to retreat. They all hurried into the house. The teacher gave me a chair and the children gathered around me with their books to recite. I could neither understand nor speak Punjabi, neither could I sit and not say anything. What was to be done? I held my hand out for a book, looked it through, and said, "Punjabi?" The teacher said, "Punjabi," as I knew she would. So I smiled, shook my head and handed the book back. I took out my watch to see how long before Miss D. might be expected. The room was now filled with women and children and a crowd of strange women gathered about the door. One asked what time it was and, happily, I could tell her. Just at this minute I thought of my little red and green balls; so I took them out and gave a lesson in numbers, as if I had gone to the school for that very purpose. We were having a jolly time when Miss D. arrived.

There is plenty here to make the heart sad and I am glad I can see the funny side sometimes. *Jessie Dunlap.*

MR. COAN wrote from Oroomiah, Persia, Oct. 21, of the new hospital accommodations for women: The new annex for women is nearly completed and is a splendid building, planned only as Dr. Cochran can plan a thing. While plain, it is also very neat and will be a great addition to the mission property.

FACILE PRINCEPS APUD OMNES INSULAS MUNDI NOVA GUINEA EST.

DIRECTLY north of Australia, of which it was once undoubtedly a part, lies this mammoth tract of land, briefly and comprehensively described by those who know most about it as "the largest, darkest and most neglected island in the world."

Whatever may be said of the two last propositions, there is no gainsaying the first, since its area is 311,958 square miles. It is larger than any single country of Europe except Russia; it would more than cover Great Britain and France taken together and would swallow our own New England three times over and still leave room for Long Island and Delaware!

In the fifteenth century, when zeal for discovery fired the souls of so many gallant men of Southern Europe, a sprightly Portuguese navigator came accidentally upon this noble island and, from a fancied resemblance of its coast line to that of Guinea in Africa, gave it the name of New Guinea, which, however, is said to be less appropriate than Papua, by which it is also known.

Later in the same century, French, Dutch and Spanish navigators, respectively, sailed along different parts of the coast, each supposing himself the original discoverer and each doing exactly what his fellows did in showering Portuguese, Dutch, French or Spanish names, as the case might be, on every islet, cape, inlet, mountain and strait that came within range of his Portuguese, Dutch, French or Spanish vision.

Consequently, the map of New Guinea presents a truly novel appearance. It consists mainly of a bold, imposing outline from outside of which depends a thick fringe of names; while the vast interior stretches out as broad and white as a Russian steppe, unbroken save by names of the island and a few coast ranges of mountains. From this it may be inferred that less is known of the interior than of the exterior. The nomenclature of the "fringe" is extremely interesting. It embodies, at the same time, a Navigators' Register and A Brief History of Current Events, though as the navigators of those days seemed able to do little more than touch on the coast and flee for their lives, it might more truthfully be called, A Running Commentary. Such names as Torres, who in 1606 discovered the strait called after him; of Cook, the world-renowned captain who named a cape; of Owen Stanley, brother of the Dean, who gave his name to a noble mountain range in the southeast; of Baxter, the patron saint of New Guinea missions, in whose honor one of the two broad rivers of the island is called; such names give us a glimpse of people who have skimmed around the coast line of New Guinea. And such names as Treachery Bay, Danger Island, Slaughter River, Deliverance Island, Cape Possession and Dinner Island suggest some of their experiences. But to know something of the people within its borders, their modes and manners, and whether, as is represented, they are the "darkest" on the face of the globe, we must go to the missionaries for they alone are the "Navigators" who have had either courage or interest enough to spy out this unknown land and people.

Physically, Papua is a Utopia. Nothing that could please the eye, gratify the palate or satisfy the greed of man seems to have been omitted. Even gold, which usually proves an irresistible magnet, is believed to thread the island in rich veins; and yet no one has cared to establish its exact locale by a visit of inspection. If the naked truth must be told about this naked people, they are notorious skull-hunters and cannibals. In fact, a man's heroism is gauged by the number of skulls dangling from the front of his hut, and, as every skull means a man eaten, it is easy to imagine that this style of decoration would not be reassuring to visitors from foreign parts.

Though the tribes differ somewhat in color and habits, they are all called Papuans. The word Papua means "frizzly-headed," and, judging from a picture before me, the race is well named, for the frizzes rise upon each other like Alps on Andes. Imagine this towering mass surmounted by a tall head-dress of cassowary feathers, whose centre place is occupied by a full-sized bird-of-paradise, and you will have an idea of the extraordinary coiffure with which these amusing people appear at a war dance. Other fashionable decorations are slit ears, ear and nose rings —the more the better—tattoos of various kinds, amulets, anklets, necklaces and paint.

Their houses differ much among different tribes. Some are like gigantic bee-

hives; others like long rows of cottages with no partitions between; some are covered with leaves and grass; some with bark; some are perched aloft in the forks of trees, looking like tipsy huts trying to walk on stilts; but the most interesting of all are the villages built on posts in the lagoons, like the lake-dwellers of old.

Wars are of every-day occurrence and, like the famous siege of Troy, are often about a "Helen"; but they are far from being the sanguinary conflicts that civilized mortals affect; a list of killed and wounded numbering twelve would constitute a shocking bulletin.

In certain tribes, mummies of deceased relatives enjoy a place of honor, and no well-regulated family can afford to be without one or two of these Penates which, in case of invasion, are defended with the life. Polygamy and child-exposure may also be enumerated among the customs of this people. Add to all a very general worship of stones, large and small, painted and plain, and we must confess that the Papuans are dark enough to satisfy the accusation.

A NEW GUINEA LAND VILLAGE.

But, saith the deponent further, "New Guinea is also the most neglected island of the world."

Three hundred and fifty years have passed since its discovery. Empires have risen, flourished and decayed. Christianity, science and philosophy have transformed entire nations; travelers have braved the dangers of polar seas and withstood the burning sands of the African desert and still New Guinea has remained the same abode of ignorance, superstition and barbarism.

To the London Missionary Society, England, belongs the honor of coming to the rescue of this island waif. Less than twenty years ago, the Rev. Mr. McFarlane, then a missionary in the South Sea Islands, was directed by the Society to transfer his labors to New Guinea. Such data as he could glean were meagre and disheartening; but accompanied by eight Lifuan pastors and teachers, who, notwithstanding the dangerous character of the undertaking, had joyfully volunteered, he set out through unknown and perilous waters for the New Guinea coast. The first enemy to be encountered was the deadly climate; next, the natives themselves, who were not only savages but notorious cannibals; then arose difficulties with the language, whose dialects varied on an average once in fifty miles; and a new perplexity arose from the fact that among the New Guinea tribes there were no powerful chiefs who, their favor and confidence having once been gained, could protect missionaries from further molestation. On the contrary, each savage was a law unto himself and the danger of foul play was therefore multiplied as many times as there were club-swinging members in each tribe.

HOUSES BUILT ON POSTS IN A LAGOON.

That which to-day requires but a few strokes of the pen to tell consumed years of patient toil and heroic endeavor on the part of these pioneer missionaries. Through what phases of hope and despair, of success and baffled effort, of sickness and violent death they passed, we may imagine. In four months half the first little band of eight had succumbed either to the rigors of climate or the cruelty of savages. Their places were immediately filled by volunteers from the same source. Recruits came also from England, but after twelve years of persistent effort, at the close of which the list of martyrs numbered one hundred, the conviction was forced home upon the survivors that if the Papuans were to be redeemed it must be through their own agency. Happily, the idea of founding an Industrial School upon Murray Island, one of the most healthful in the Papuan gulf, where foreigners might live and instruct the Papuan youth, came to Mr. McFarlane, who was enabled by the munificence of Miss Baxter — the same for whom the river is named — to carry out his plans successfully. Already thirty-three promising, native New Guineans have been graduated from the Institute and are scattered among tribes of the Southern Coast, doing effective evangelical work. Cannibalism, so say the missionaries, is doomed. Law, order and Christian observance will soon deal it a deathblow. As saith Holy Writ, "The people which sat in darkness, saw a great light, and to them which sat in the region and shadow of death, light is sprung up."

Julia I. Duncan.

A NEW GUINEA VENICE SEEN FROM A DISTANCE.

Woman's Organized Foreign Missionary Work

IN MISSIONARY LANDS.

"The Lord giveth the word: The women that publish the tidings are a great host,
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
— Ps. lxviii., 11, 12. *Revised Version.*

A SUPPLEMENT.

CONCLUDED FROM PAGE 328, DECEMBER "W. W. W."

Japan, Kobe. [Cong'l.] Y. L. S. pledged, for 1889-90, and have fully raised $20 in gold which they forward to the general fund of the Woman's Board of the Interior, in Chicago, Ill.
The Japanese Secretary of the Society in the Kobe Home sent $10 to the Board of the Interior in 1889.
The graduates of the Bible Institute, in 1889, six in number, organized a society, pledging each a small monthly sum to aid other women to study in the school.
Japan, Osaka. Sustains two Bible women and contributes to general fund. Officers, Japanese.

Mexico, Chihuahua. *Willing Workers* (women of the Church) contribute no money, but an afternoon a week of voluntary work, such as paid Bible women would do.
Turkey, Mardin. King's Daughters earned their offerings by sewing.

Assam, Gauhati. [Baptist.] Circles reported a total of Rs. 29, 2 annas in 1889. In one village the women had Rs. 6 and, hearing of a chance to buy rice and sell it at a profit of Rs. 3, availed themselves of it. In another village, where no Circle was organized, the women contributed their *pies* and came up to the Association meeting with the collection.
Assam, Newgong The *Temple Builders' Guild*, composed of schoolgirls.
Burmah, Henzada. *Karen Woman's Society* paid (1889) a teacher's salary of Rs. 7 per month.

Mexico, Laredo. [M. E. Church, South.] A Band contributes from $40 to $60 annually.

Burmah, Rangoon. [M. E. Church, North.] Girls' Band in 1889 contributed Rs. 25, part of which paid the school fee for a child, a part afforded a treat to a poor school and the remainder purchased material of which they made bags and distributed them on Christmas Day, filled with tracts. King's Daughters numbered 18.
China, Kiu Kiang. A Band of Mercy and a Temperance Society in the girls' school.
China, Peking. An Auxiliary, some time ago, contributed $40 to assist a woman who had traveled hundreds of miles to receive instruction in Christianity.
India. Seventeen organizations contributing about $200 were reported in 1889. In the Rohilkund District societies were organized as early as 1871.
At *Budaon*, regular monthly meetings are attended by Christian, Hindoo and Mohammedan women. They contribute pulse, grain or fowls, if they have no money. "I often carry a little grain home in the corner of my shawl," writes the missionary.
At *Moradabad*, every woman in the Church was a member of the missionary society. They furnished their own officers, kept and read their minutes in the native language, and every afternoon certain appointed members visited, sang and talked with the women in surrounding villages. As many as twenty-five have gone out by twos and threes to do this.
At *Shahjehanpore*, girls in the boarding school earn their society fees by knitting and sewing. The Order of King's Daughters was formed in 1889.
At *Bareilly*, the society in the Orphanage has fifty members. "The girls, by doing some kind of extra work manage to gather a few *pice*." Their collection amounted in 1889 to Rs. 17. They have also several "Tens" of the King's Daughters.
The disposition of the contributions in Rohilkund (1889) in part was as follows: To help a school among the sweeper caste; to a boarding school; to hire a conveyance to take a teacher to her school; to send a Bible woman to Conference; donation to Home in Lucknow; to support a girl in school; to circulate in the zenanas *The Woman's Friend*.
In the *Oudh District*, local societies contributed Rs. 150 in 1889.
"The girls of *Cawnpore* High School support a day school in the city. A Sunday-school is kept up by the offerings of girls at *Seetapore*. Zenana work is assisted by *Lucknow* girls, also books and tracts are sent to mèlas. Other places have given, not of their abundance, but with willing hearts."
In *Pithoragarh*, the Society contribute their *pice* weekly for missionary work in other places and once a month meet to make clothes for the poor, which are distributed at Christmas. There is a Band of 24 King's Daughters in the school.
Italy, Rome. Mission Band in the Orphanage of 19 members. Girls earn their money by work in play-time and the larger ones voted to enroll the little ones who could not earn their offerings and to pay for them.
Japan, Tokyo. Auxiliary in the school organized 1887. Meetings are generally attended by the entire school, whether members or not. In a recent year, $25 was contributed for support of a Bible reader in Yokohama.
At *Yokohama.* Membership, 60 in 1889. Fees are used for evangelistic work.
At *Fukuoka.* Every woman in the church is a member of the Auxiliary and $20 collected by them was sent home to the New York Branch.
At *Hakodate.* A Society of 19 women, organized 1888. Monthly meetings are held.
At *Nagasaki.* Woman's Society. "Girls in the school not only give their money, but one or two have offered themselves for service in Korea." Two bands of "Tens" have volunteered to help the new missionaries in everything until they learn the language.

Africa, West. Cape Palmas. [Episcopal.] On the last Sunday of 1888 twenty-four persons were baptized, all of them fruit of the spiritual labors of the Woman's Auxiliary.
Monrovia. Trinity Church. Ladies' Aid Society, on their 30th anniversary (1889), made their contribution for the year, $312.63.
China, Shanghai. Girls in St. Mary's Hall report $50 for foreign missions, obtained from sale of a quilt.
Dakota. Reported in September, 1889, for the previous year. The Societies of Sioux women "earned what they could by their needles and bead work, washing and scrubbing, and every kind of labor they could find. Some of this money they used to repair churches, inclose cemeteries, to buy stoves, or carpets for the chancels, or windows; some they gave for educating the native clergy, some they sent to colored brethren in the South, some to China, some to Africa. The rest — amounting to over $260 — they brought to the bishop and asked him to use as he thought best."
Japan, Osaka. An Auxiliary composed of 23 Japanese ladies.

India, Cocanada. A Circle of ladies in the English Church in connection with the Mission of the Baptist Church of Canada.

LETTERS FROM THE FRONT.

AFRICA.

DR. GILLESPIE kindly allows us to print the first letter received from MRS. REUTLINGER since her return to Africa. It is dated GABOON, October 18, and reached the Mission House November 29, 1890:

"Our hearts are full of gratitude toward our Heavenly Father, who brought us safely thus far. All the way we * have traveled in brotherly love. It was just a pleasure for us all to be together and now that the day of parting will soon come we are sorry to leave one another and thankful that the love of Christ is in all our hearts.

"We received much kindness from Captain Jolly. Wherever there was opportunity to visit any mission stations he kindly offered the use of his boat and a crew to row us ashore, so we were enabled to see the Methodist Mission at Fernando Po, the Scotch at Calabar, the German at Cameroons. It was pleasant to meet the different workers.

"On October 12 we were at Batanga.† We arrived just as the people were going to church and what a joy was it for them to welcome us all into the work. They never had seen so many missionaries before. We wished our friends at home could all look into the faces of the 400 native men, women and children who listened attentively to Mr. Good speaking in the Pangwe, which Itongola interpreted so that the people could understand. We were glad that we were once more led back among these people and hope and pray the Lord may use us that through His grace we may lead some to the light and be a help to those who have already left heathenism.

"We left Mr. Good and Mr. Godduhn at Batanga, but are now expecting them daily. The welcome of Mr. Gault and Mr. Pressèt (at Gaboon) was very hearty and they have done everything to make us comfortable. Mr. Marling and Mr. Bannerman are to leave Monday for Angom and, therefore, in a few days, Mrs. Ogden will no longer be alone among the Pangwe. Mr. and Mrs. Good and Mr. and Mrs. Jacot will go up the Ogowe as soon as the steamer *Eloby* comes. Mrs. De Heer and myself use the *Nassau* for our sail to Benita. Mr. Gault does not think the crew he has been able to get can be trusted, so, if possible, he will accompany us and hold communion with our people, who have not had that privilege this year."

* A party of twelve adults and two children.
† Where Mr. Brier died.

CHINA.

MEDICINE IN MISSIONS.

MISS JANET MCKILLICAN, who went to PEKING as nurse and missionary two years ago, wrote from Kalgan July 11, 1890. She mentions the death of Dr. McBride, which had occurred five days before and, referring to the Peking station, says:

We opened two dispensaries in November last; one at An Ting, where we lived and which was open every day, Sabbath excepted; and one in the other compound at Ya'rh Hutung, which was open about three days in the week.

We invited the women who came to the dispensary to attend church service and after it was over we invited them to our rooms where we had tea served and our Bible woman preached while we went to lunch, after which we talked to them as well as we could and tried to answer some of their many questions. A kind friend in Detroit sent me an organ and we usually had singing and the time passed pleasantly until Sunday-school. Sometimes our room has been so crowded that we could not find seats for all, but they seemed just as happy seated on a mat or rug on the floor. They sometimes were very inaccurate in regard to time and on Sabbath mornings we have been startled by seeing, on awaking, a row of faces peering in at our bedroom window. Some of these women became interested in the truth, two joined Miss Lowrie's class, one of whom has since been received into the Church.

Since the dispensaries were open, 4,654 visits were received and an earnest Bible woman talked to the women in the waiting-room. We found them more willing to enter the hospital than we had expected, the difficulty in most cases being their inability to leave their families. Though they have heard dreadful tales about the foreigners and are afraid the knife will be used as a remedy for all their ailments, their prejudices are easily overcome. It is pleasing to see how one woman who has found relief brings one after another of her acquaintances who are suffering from the same cause.

My work has been assisting Dr. Sinclair in the dispensary, where I prescribe for the simpler cases, help in the more difficult ones, put up prescriptions and, when Dr. Sinclair is away, take charge of the dispensary. I feel quite proud when I extract an aching tooth and the woman goes away thinking I am a pretty good *tai fu* (doctor). I hope as I improve in my Chinese to teach the women more.

FAME.

Dr. Sinclair has had several calls to visit patients at their homes and thus has gained the confidence and respect of many. In one instance a deep impression was made by her apparently restoring to life a woman who had attempted suicide by eating a large quantity of the paint they use for their faces and which contained lead. When Dr. Sinclair reached the place she found a crowd had collected and there was considerable excitement. The woman had been removed from the *k'ang*, for she was supposed to be dying, and dressed in silken robes ready for the grave and was lying on some boards at one side, according to Chinese custom. She appeared to be unconscious, but after means had been used, opened her eyes. In a short time she was able to pay us a visit and Dr. Sinclair has heard different accounts of the wonderful way in which she saved the "small life" of this woman.

SUFFERING AND GRATITUDE.

Some weeks ago a man brought his little daughter a distance of fifty miles to see if something could not be done for her eyes. One had been entirely destroyed and the other nearly so. He shed genuine tears of disappointment when he found there was no hope, though the child was "nothing but a girl."

It would be a hard heart that would not be moved to see the sufferings of some of these poor women who come a great distance, leaving their little ones in care of a neighbor. They come on foot because they cannot afford to ride, or because from the nature of their disease riding would be too painful, and we find it a joy and privilege to help them in any way. They are, as a rule, very grateful and many a parcel of roasted beans, peas, pumpkin seeds or basketful of greasy cakes do they bring us, though, as often as possible, we give them to understand that we do not wish to accept presents. In one instance a woman who had one precious hen saved all the eggs until she had over a hundred and then brought them to us as a thank offering!

It has been considered advisable that we should live at Ya'rh Hutung, the compound on the other side of the city, and open our hospital there, thus having two centres of medical work. Dispensary and hospital buildings are being conveniently fitted up and when we return in September we expect to begin work in our new quarters. Miss Newton and we look forward with pleasure to keeping house together.

We felt it very important to study this summer and that if we went where we should have constant calls for medical help our summer would not be profitable. So we came to Kalgan, a delightful place. The air is pure, there is no dust and the heat is not trying; the scenery is fine and we have had opportunities for hill climbing as well as a quiet time for study.

JAPAN.

MISSION MEETING AT KANAZAWA.

MRS. HEARST has kindly written from KOBE, September 17, of her trip to attend the Western Japan Mission meeting, which was held September 4 to 7, 1890:

It was decided Saturday evening that the Hearst family, bodily, were going to Kanazawa and Tuesday, bright and early, found us, a party of nine, on our way to the station to take a train for Tsuruga. In passing through the mountains my heart was stirred as scenes in the dear old "Keystone" State were brought vividly to mind. We pointed out "Horseshoe Bend," "Pack-saddle," and many more familiar spots dear to memory.

A day's journey brought us to Tsuruga, where we had promised ourselves a good rest and supper before taking a steamer for Kanaiwa (the port for Kanazawa). But scarcely had we taken off our shoes, that being the beginning when we enter a Japanese house, when that despicable little boat began toot-tooting, so that we were glad to enter upon our misery to get rid of the noise. The most of our party "took lodgings" on deck, while the more prudent crept into a space some six feet by six and "wished for the day."

On reaching our port we took a *sampan* to go ashore. Alas! we had not made our bargain before we entered this little rockaway and these men of the sea thought it was theirs to name the price. But we were equal to the situation; our good friends had informed us as to the right amount, so when our steersman refused to land us, we distributed clusters of grapes among ourselves and "sat us down a pensive hour to spend." But the Japanese are never in a hurry, while we were, especially as we had not breakfasted, so, as Mr. Hearst was the "big man" of the crowd, he very heroically took hold of the oars and pulled for shore.

We still had a five-mile ride by *jinrikisha*, a lovely ride from Kanaiwa in the early dawn; as far as the eye could reach, a lovely carpet of green and the hazy blue light of the mountains in the far distances. It was our good fortune to be entertained in Kanazawa at the *Jo Gakko*, where Mrs. Naylor, Miss Hesser and Miss Shaw preside.

THE MEETING

averaged three sessions per day. They were not all as peaceful as a river, but on the other hand assumed the character of a thunder gust. I was not prepared

for such vigorous speechifying and sometimes thought it would be well for some good brother to rise and say, "Let us pray." Doubtless we need something to stir us up and keep us alive to our work. Notwithstanding the sudden rise in temperature, everything passed off harmoniously and we all felt it was good to be there. The mission directed us to join the Porters in Kyoto. Work there, although in embryo, is very encouraging and we look forward with pleasure to engaging in it.

ANOTHER ROUTE HOME.

However, we left ourselves in Kanazawa and it would be losing too much to not tell you of our overland return trip. Our friends tried to persuade us that the cholera was too bad in Kobe to think of returning at once; but Tuesday morning found us wending our way to Fukui, one of the out-stations of Kanazawa. [Just here let me say that the *Jo Gakko* is being greatly improved by the addition to their school building of a new chapel, a gift of Mr. and Mrs. Winn.] Coming back, our ranks were reduced to six, including our two children, Helen and Edith. We traveled a whole day with our lunch basket still in the distance and 9.30 P. M. brought us to our first stopping place, made memorable by a driving rain storm coming down just as we entered Fukui. To look around on the sea of faces one would think such an array of people might get our supper ready, but they were so interested in us and our belongings that they could do nothing but behold us in amazement. As we were thirsty, our thoughts turned to some good milk that had been provided by kind friends, but lo! travel had converted it into butter, or rather buttermilk, and when Miss Cuthbert removed the stopper from the bottle the contents shot out like a cannon, deluging everything, and the Japanese seemed afraid to touch such a dangerous thing.

How can I describe that lovely ride on the following day through the Tsuruga mountains? Bryant's "Nature never did betray the heart that loved her, 'Tis her privilege to lead from joy to joy," kept ringing in my ears. On the one hand, mighty rocks towering far above us made us thankful that they were controlled by a Higher Power; on the other, little patches of yellow rice were bordered with green, while, near by, nestled a quiet country village. It seemed quite civilized to see the telegraph lines along the way. As we neared Tsuruga, beautiful Tsuruga Bay came into view. One more night here in a Japanese hotel, knowing that at break of day we should be homeward bound. Unfortunately, our train came just as we were in the act of preparing and eating breakfast, both going on at the same time. The cry came in Japanese, "You are too late," but we were not so easily baffled. The depot was quite near, so with hats, shoes, umbrellas, boiling coffee, lunch baskets and their proper contents in sections, we made a rush in the midst of shouts of laughter from all who were eye-witnesses of the scene. He is a poor traveler who cannot adapt himself to circumstances and this little episode made us all the more ready to enjoy our Japanese home when we came back to it. Helen and Edith thought our own little garden the best of all.

On accout of the passport laws our going to Kyoto may be somewhat delayed; next week would find us there if we were not hampered by regulations.

MISS WEST, of TOKYO, also wrote September 22, 1890:

There are good prospects for the Bible school which opens next month. The importance of this work and all direct Christian teaching increases. Unitarians, Universalists, Rationalists and Plymouth Brethren have come to Japan, not to convert the heathen, but, rather, the Christian Church. They are spreading their teaching and literature. On all sides are questionings. If they are not to grow into doubts and absolute unbelief they must be answered by no uncertain teaching. I doubt not the Church will be sifted. The remnant will be purer and they who "endure to the end shall be saved." The Church in Japan needs the most earnest prayers of all who are interested in its spiritual welfare, that it may stand firm upon the one foundation — the Divine Christ Jesus.

MISS LEETE wrote from the new quarters of the united schools in TOKYO October 6, 1890:

The girls and myself are comfortably settled in our new quarters. My room, by request, is in the dormitories, among them. There is a hall connecting the foreign house to the dormitories, but it would have put me too far off from my dear girls. My room has a chimney and windows, otherwise it is Japanese, ceiling, doors, etc. It is pretty and cozy and I am accessible at all hours to scholars and visitors. I could not possibly be more comfortable or better satisfied. I wish you could see our new Graham Hall. It is undeniably ugly on the outside — all Japanese houses are — but it is sweet and clean, bright and sunny. The sunshine enters every room, so necessary in a climate so humid as Japan's. Everything is Japanese, with foreign innovations, as glass in the rain doors, chimneys, etc. It has been carefully planned and we think the result is giving unbounded satisfaction to the girls and their parents. There is no paint on the inside, according to Japanese custom, but the wood is pretty and white and, with the daily rubbing it has, will soon get the polish so valued by the Japanese. Every part of it is cleaned by the pupils. It is so cheery in the morning to hear their young voices as they use duster and broom, not noisy, for no foreign shoes are allowed on the white, polished floors. I wear knit shoes over mine, so no footfalls are heard, but merry voices. I think we were wise to build as we did, in Japanese

style, for the girls are learning to be neat, nice housekeepers. Only the cooking is done by servants and even in that they assist.

Out of 87, we brought 62 girls with us, and more are coming when the cholera is over. The number was far beyond our most sanguine expectations. The united school numbers 130.

The anti-foreign feeling is gaining in strength. The first thing before the new Diet will be Treaty Revision. The exasperation is chiefly against the English. Americans are regarded more favorably. The self-love of this people has been often and needlessly outraged. They are a gallant little nation, have worked so hard to win themselves a place among civilized countries and have been laughed at and derided so often that it is no wonder they feel as they do.

SIAM.

HE RESENTED BEING RESTORED TO LIFE.

MRS. THOMPSON, of RATBUREE, gives an incident in her husband's experience:

One of the Doctor's patients was a Chinaman living up at Kanburee, whose house was attacked by robbers and in the struggle the poor man received a severe cut on the cap of the knee. For a whole month he was attended by native doctors, but they knew nothing about replacing the cap and sewing up the cut. Finally, they heard that there was a foreign doctor down here who probably could help him and his wife brought him down. Such a sight I never saw in my life. All this time he had lain on one side on a hard board and would not allow himself to be moved because it hurt his leg, consequently from shoulder to heel was one mass of bed sores.

After he had been here four or five days he seemed to improve a little, but he had suffered so much that he had lost all desire to live and tried to commit suicide by taking an overdose of opium. From the time he was hurt he had taken a little to ease his pain, but this day he told his wife to buy three or four times the usual amount and she, not suspecting what he wanted to do, bought it and left it within his reach and went to bed. The next morning she came up and told us she could not get her husband awake. All day the doctor worked with him and, finally, when he did come from under the effects of it he was angry to think that he had not been allowed to die. After this he lingered for two days, refusing to take food or medicine, then died.

MONTANA.

MRS. NANCY HUNTER LINDSEY wrote from POPLAR October 10, 1890:

We are nicely settled in our new home. Mr. Williamson and Mr. Lindsey visited the two out-stations where we have Indian helpers, one, ten miles below and the other thirty miles above here. The former comes Sunday morning and Thursday afternoon and holds Dakota service. The greater part of the Indians live a distance from here. Once in two weeks they come for rations, then for two or three days there is a large camp near us and a greater part of the time they are dancing. We visited among them and were kindly received. A few tents were set alone, out from the general crowd, and we found they belonged to the people who came to meeting.

Last Sunday we had Dakota Sunday-school. Thomas Shields, the helper, took the grown people and I took the children. There were twenty present. The Government Boarding School has 175 children, but our chapel is a small log building and will not hold them, so Mr. Lindsey attends Sunday-school Sunday morning at the Boarding School. Lieutenant Taylor, a Christian young man from the post, is superintendent. Mr. Lindsey also preaches in English at the Boarding School Sunday evening.

SOUTH DAKOTA.

MISS DICKSON'S letter from the very midst of the Indian excitement will be particularly welcome. It is dated PINE RIDGE AGENCY, November 14, 1890:

The revelation of a new Christ among the Indians has taken such a hold on our people that they can think of nothing else. While they are awaiting his appearance they have given themselves over to revellings. They dance night and day, Sundays not excepted. They only cease when nature gives out and then, after a little rest, begin again. One of their performances is this: Men and women join hands and go round in a circle, shouting and singing until they become exhausted, when all fall down together — "dead," they say. Then it is that they see wonderful things. They see God and heaven and talk with their friends who died long ago; then, as they are able to sit up, they tell each other their visions, each trying to make his more wonderful than the other, until, poor creatures, they easily persuade themselves they do see such things.

Church and schools are almost deserted. Some say they do not join the dances because they believe the new doctrine, but because they wish to talk with their deceased friends; others say that if the great change predicted does not take place by next spring they will cease to believe, but it has taken such a hold on some that they say they will die rather than give it up. Little Wound, one of the chiefs, says that if the U. S. troops can find and arrest the Christ they will give up their belief.

Are these the last days? Does the devil know his time is short? I sometimes think it would be easier if there were Christian friends near that we could talk and pray with. Pray that our Father may greatly strengthen the few here who are remaining faithful.

Nov. 17. — We had about a dozen at service yesterday. The dance is still going on. We have had our first snowstorm, a severe one. How we did appreciate our hay and wood shed!

HOME DEPARTMENT

MONTHLY MEETING.—*January.*

Scripture Text, Numbers xiv., 21.—As truly as I live, all the earth shall be filled with the glory of the Lord.

Scripture Reading, Isaiah lx., 1–12.

"The wheels of history are the chariot wheels of the Almighty and with every revolution there is an onward movement toward the goal of His eternal purposes."

A rapid survey of our Missions, naming the countries where they are planted; a word or two about those where notable events have occurred during the year and the bearing of these events upon missionary work — such events as the revolution in Brazil, the political crisis in Japan, the Shanghai Conference. Leave details till the separate countries come up for study. (Refer to pp. 5 and 6 of last Ann. Rep. of B. F. M.)

The World's Missionary Committee of Christian Women. (Closing sentences of Philadelphia Report.)

Origin of the Week of Prayer. (*The Church*, Jan., '90, p. 17.) Two general theories of mission work; which, upon the whole, preferable? (Ditto, p. 23.) Criticisms upon Presbyterian Mission Work in India answered. (Ditto, p. 65.) Benefits of our Mission Schools reaching far beyond the schools. (Read "Institutional Work," *The Church*, Sept., '90. Read also "Education as an Evangelistic Agency," *Miss. Review*, Jan., '90.)

"Union of Churches on Mission Fields." (*The Church*, Aug., '90.) Plan of union agreed upon at late Shanghai Conference. (Ditto, Nov., '90, p. 396.) "A Crescent of Missions." (*The Church*, Nov., '90.)

Call attention to a cluster of articles entitled "Maidenhood and Missions," "Mothers of Missionaries," "Girlhood and Mission Work." (*The Church*, April, June and Sept., '90.)

Glimpses of work of other Societies. (Read "The Bishop of the Niger," *W. W.*, June, '90; "The Story of Metlakatla," "Melanesia and her Martyr," *W. W.*, July; "Concerning Samoa," *W. W.*, Aug.; "The New Hebrides Mission," *W. W.*, Nov.)

"Protestant Missions a Hundred Years Ago and Now." (*Miss. Rev.*, Feb., '90.) Unoccupied Territory" (April), "Law of the Advance" (July), "International Miss. Union," what it is (Aug., p. 616), "Undenominational, *vs.* Denominational Work" (Oct.), "Methods of London Miss. Soc. Vindicated" (p. 773), "The Inheritances of Nations Allotted by God" and "Hidden Springs; or, How Missionaries are Made" (Nov.), "Outcome of the Brussels Anti-Slavery Conference" (p. 616). All the above in *Miss. Review*.

This is only a portion of the suggestions that might have been made. As much variety as possible is introduced to suit various Auxiliaries. It is evident that all these subjects cannot be brought up at the Monthly Meeting, but it is hoped that many will find profit and delight in reading these articles, such as is experienced from month to month by

E. M. R.

A FEW WORDS ABOUT GIVING.

When the General Assembly closed its sessions last May, all along the lines was sounded the cry, "Give! give!" There were debts to be canceled, pledges to be met and advance movements to be planned.

The women in council at Saratoga devised wise schemes. They appointed and urged seasons of special, specific prayer that the "grace of giving" might be bestowed. Half a year has gone by since then and what have we done? What are we doing in order that our movements may be in line with our prayers?

So much is said of the duty of giving that we are in danger of forgetting the luxury of giving — a luxury that need not be confined to a few. Two or three loyal Presbyterians with a stroke of their pen might settle speedily all perplexing questions of our Board's finances, but at what loss would that gain be secured! How much better that the whole loyal host should have a share! How much better that each one should win the approving smile of Him who still sits over against the treasury and watches as the gifts are brought — who notes, as of old, not the coins merely, but every sacrifice which they have cost — every impulse of love which consecrated them!

When the women and children of the Presbyterian Church awake to this great privilege of giving and each one does "what she can," the day of discouragement will be over. There is no need that we wait until our fathers and brethren set us an example. It is our right to be foremost in this work and, like the women at the sepulchre, to forget all questions of precedence in our eagerness to do His will who spoke His first greeting on the resurrection morning to a woman.

It matters less what the size of each

gift may be than that *every one* has a part and begins the faithful service with a purpose that it shall never be intermitted. Ten thousand such little streams, coming their various ways and singing as they come, shall unite in a river, silent, deep and strong, which shall make glad the city of God.

The gold and the silver are His, as they have always been, but the privilege and the opportunity of service are ours. While in all our wide fold there is one who does not share in this joy of giving, we still have work to do. "And let us consider one another to provoke unto love and to good works." *M. H. B.*

"THOSE EAR-RINGS."

And God said, "Speak unto my people, that they bring me an offering, of every man that giveth it willingly with the heart ye shall take my offering. This is the offering: gold, silver, brass, cloth, wood, oil, spices and precious stones." All will be useful and acceptable if offered willingly with the heart.

The people to whom this command was issued were out in the rocky desert, tired with long marching and far from the end of their journey. Having just witnessed His majesty on Mt. Sinai, the people no doubt thought how quickly God could create a sanctuary for Himself and save them the trouble of so much labor. God *could* convert all heathen nations in a day, but He chooses preaching as a means for the accomplishment of this end. He permitted His ancient people to have the honor of erecting Him a place where He could meet with them.

Not from Sinai but from the land of Sinim God says, "Speak unto my people that they bring me an offering." Where are His people? Many are in our beloved America. To them He speaks. Would you not think it a terrible thing to know that every man, woman and child in the State of New York were at the present moment bowing down to wooden dolls and stone images? Would you feel less sorrow for them if there were between them and you a body of water? Would your responsibility be less? Because the Pacific Ocean rolls between you and the degraded, deluded, suffering, sorrowful women and little children of China, have you no pity for them?

The children of Israel, in their determined desire for a false god, "broke off the golden ear-rings which were in their ears, and brought them unto Aaron." Cannot the women of our land do for a loving, living Saviour what fanatics in enthusiasm do for a god of gold! Will you give your ear-rings to aid in carrying the Gospel to Cantonese women?

It is said that one of the glories of New York lies in her hospitals. "It has now become the custom to exhibit these hospitals as the pride of our city." Suppose there were just one hospital in New York City? Suppose there were but four physicians in New York and Brooklyn? In Canton, a city of a million and a half, there is one hospital — Dr. J. G. Kerr's — having four doctors, of whom one is a lady. There is no separate hospital for women. At my dispensary, where one hundred and forty-seven women and children came the other morning, I could do nothing for many, because an operation was necessary and I had no room for even one bed.

Just your ear-rings is all we ask. We come here as your representatives. We write back and tell you our need. Do you not say, "We will hasten to the work of our Lord who has so highly favored us?" Remember, we may spend millions in America in building up some portion of our country; we may plant new churches by the thousand; found seminaries by the score and colleges by the hundreds; endow them with vast resources; fill every village with gospel preaching till it is full and running over, and yet, so long as these unevangelized nations are neglected, there can be no millennium. The United States cannot get their millennium before other nations get theirs. This gospel must first be published to all nations; then shall come the end.

Your ear-rings will help send more physicians, buy more medicine, erect hospitals, support Bible readers, buy Bibles and tracts to distribute for a light amidst this heathen darkness. For this great and pressing cause will you not make the sacrifice? The price of the precious stone that hangs from your ear may be the means of saving many souls for all eternity. The lepers are roaming these streets, the blind are begging their daily rice, the sick are crying for medicine and every soul is in the bondage of idolatry. Please give your ear-rings for this great city full

of caged women and helpless children. In the name of womanhood, humanity, and God I beg of you to "break off your ear-rings" that the Lord may have an offering "willingly from the heart."

(*Dr.*) *Mary H. Fulton.*

A few days after the foregoing appeal was received from China, a lady from the suburbs of New York dropped into the Mission House and, without having heard of Dr. Fulton's paper, offered the very same suggestion.

"My ears were pierced," she said, "when I was a child, but my diamonds long ago went into a poor woman's house and I have never regretted them. Why should Christian women wear ear-rings? They are barbaric and of no use at all."

For the first time in her life, the editor wishes she had a pair of ear-rings; it would be so delightful and so easy to toss them into the plate for China!—which reminds her that the command in Exodus given to an Eastern people whose property, in lieu of banks, is largely invested in portable jewels—this command is capable of wide application among ourselves. No doubt any luxurious self-indulgence in equipage, bric-à-brac, dress, whatever form, may be cut off and offered to the Lord as acceptably as the particular ornament mentioned; so that those who have no ear-rings may still find example in this Old Testament history.

N. B.—The Treasury at the Mission House could not undertake to dispose of ear-rings dedicated to missions, but will gladly take care of the proceeds of any number of pairs.

SOWING AND REAPING.

[Told at "Room 48" by a member of the Northwest Board who visited Syria last spring.]

This was the sowing: About twenty-five years ago, a lady had a Sunday-school class of ten young boys, the majority of whom are now prominent physicians and business men. They formed a mission band and asked Mrs. Bliss, of Beirût, to select a boy in the Syrian Protestant College for this band to support. She wrote of a bright boy who in one year would be prepared to enter college, Murad Baroodi, son of the gatekeeper. Mrs. Bliss had taught his father to read after he was forty years old. As our currency at that time was much depreciated, the tuition fee, $50 in gold, equaled about $70 in currency. It was a rule of the band that the boys should not ask their parents for this money, but earn it by some effort or self-denial, which was reported at their monthly meetings. The class paid Murad's tuition for five years, when he was graduated with honor, then took the medical course.

Now for the fruits, as related by that teacher: "During Mrs. Bliss's first call after we reached Beirût, she said: 'Murad will want to see you and I will send him word that you are here.' She told us that after finishing his medical course it was necessary to go to Constantinople and pass an examination to obtain a license to establish a pharmacy. He passed this so creditably as to obtain a decoration, which gives him a certain position. He has the leading pharmacy in Beirût.

"The next day, Mr. Baroodi called—a fine-looking man, with the courteous manners of an Oriental. He regretted, as we did, that his wife was not well enough to call with him. He was very desirous to do something for us—to show us the city. I chanced to mention that we wished to select some photographs. He recommended a friend of his and would like to give us a note of introduction. He sat down at the table and wrote the note in Arabic and I, wishing to know its contents, asked Mrs. Bliss that evening to read it. It commended us to the favor of this photographer, asking him to show us everything that would interest us and, whatever purchases we made, to charge to his account. The next day, however, we found it a saving of time to select our photographs of a dealer who brought his pictures to our hotel.

"Soon after, Mrs. Bliss took me to call on Mr. Baroodi at his place of business. As we were leaving, he asked if we had selected our photographs. I told him we had and thanked him for his kindness. The next day, a messenger came, bringing a large box and note from Mr. Baroodi, begging us to accept the inclosed medicinal and toilet articles, convenient for travelers, as an expression of gratitude. Each article of this complete outfit was daintily wrapped in tissue paper.

"When I told this story to Dr. Bliss he was much gratified. Here was a family

that, twenty-five years ago, were poor and ignorant. The father was early brought under the influence of our missionaries, but the mother was bitter in her opposition for years. She finally yielded and all the children also became Christians. One daughter, a beautiful girl, was graduated this summer from the Beirût Seminary. 'In the morning sow thy seed, in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.'

S. S. B.

CURRENT LITERATURE AND MISSIONS.

A Remarkable Bible. By M. L. Gordon, M.D. *Sunday School Times*, Nov. 15, 1890.

The Faith Element in Missions. By Rev. F. F. Ellinwood, D. D. *Missionary Review of the World*, December, 1890.

Does China Menace the World? By W. A. P. Martin, Imperial University of Peking. *The Forum*, December, 1890.

Infant Child Marriages. I. By Cardinal Manning. II. By Mrs. Fawcett. *The New Review* (N. Y. and London), November, 1890.

Infant Marriage In India. By Millicent Garrett Fawcett. *Contemporary Review*, November, 1890.

Meddling with Hindoo Marriage. By Mr. Rees. *Nineteenth Century*, October, 1890.

Reform of the Marriage Laws of India. By Lionel Ashburner. *National Review* (London), November, 1890.

The last two articles oppose English legislation upon the marriage laws of India; the two before these favor it.

Japonica. First paper. On Japan. By Sir Edwin Arnold. *Scribner's Magazine*, December, 1890.

The English in the Levant. By J. Theodore Bent. *English Historical Review*, October, 1890.

The above is an interesting account of the Company of Turkey Merchants previous to 1803.

The Border-Land of China: A Journey through an Unknown Land. (Thibet.) By W. Woodville Rockhill. *Century Magazine*, November and December, 1890.

Japanese Women. By Pierre Loti. *Harper's Magazine*, December, 1890.

The Development of Tropical Africa under British Auspices. An address delivered to the Chamber of Commerce at Liverpool. By H. H. Johnston. *Fortnightly Review*, November, 1890.

A Buddhist Shrine. (In Burmah.) By P. Hordern. *Macmillian's Magazine*, November, 1890.

SUGGESTION CORNER.

Societies! It wasn't you, was it? nor you, nor you — who *could* it have been?— that asked a missionary who is at home for a little while to leave her family, take her time, travel by rail, screw up her courage to come and address you, a company of strangers, and (allow me to whisper, I don't want any one else to hear) never paid her traveling expenses? Mrs. Brightside says that you wouldn't for the world be neglectful, but that it is a result of ignorance and we must give a warning in the "Corner." She says that in some places there are people who imagine that "there is a big hopper somewhere out of which all such expenses are paid." Oh, no! That's a mistake. If societies invite a speaker, they pay traveling expenses, at least.

Do our ladies want duplicates of the cuts published in *W. W. W.* for use in meetings?

How many want them?

Do they care enough for them to pay the cost?

These questions were proposed two months ago. We have received seven responses, all favoring the cuts. We could not undertake to strike off less than 200 sheets of cuts, monthly, of which the price would be, including postage, five cents each — the exact cost of a duplicate magazine. If there were a very large demand for cuts, the cost would be less.

Mrs. Hardy, of Beatrice, Nebraska, writes upon this subject:

"Some other woman is evidently as fond of pictures as myself. For several years I have been gathering what I call my 'Missionary Gallery.' I have taken the pictures not only from missionary magazines, but from any book or paper that would consent to be whittled. I paste them neatly on cardboard, cut so as to leave a margin or, when size and shape permit, on large invitation cards. In this way they look almost as well as photographs, are easily handled and can be used in meetings, two or three at a time as needed. In fact, my collection occupies a prominent place in the parlor and it is very seldom that a guest is allowed to depart without taking a stroll through my 'Gallery,' which is invariably pronounced, 'entertaining and instructive.'

"We remember and understand what we see much more readily than what we sim-

ply hear and it seems to me there is but one question to raise regarding the matter, and that is the best way of securing the pictures, whether by plate or cutting the magazines. If the expense were the same, I would favor cutting magazines, as the uncut printed matter could often be made available."

A LADY in New York City who has experienced the benefits, recommends conferences of all the Mission Band leaders in a Presbyterial Society. Theirs was "a social, informal meeting combined with an afternoon tea, in Mrs. B's parlor, where each felt free to respond to the question, 'What is the method of work in your Band?' One young president told his experiences with a Band of boys, adding that there was 'always a good attendance when they met at Mrs. B's, for they knew she would have cookies for them.'"

NEBRASKA Synodical Society reports "unwonted enthusiasm" at their last meeting, at Tecumseh, and their adoption of Miss Doty, of Korea, as their missionary.

A BOOK RECEIVED.

Social and Religious Life in the Orient. By K. H. BASMAJIAN. (American Tract Society.)

The "life" described is that of Turkey and the cities chiefly mentioned are Adrianople and Constantinople. The book is written with much intelligence and a good use of English and is interesting both in its subject matter and occasional Orientalisms. We learn from its pages that the author is an Armenian who owes his education to the mission schools of the American Board, but is now in this country, has joined the Baptist Church and would like to see that denomination give pecuniary support to men like himself in doing mission work in Turkey.

The Missionary Echo is a bright, readable little paper, unconnected with any society and issued from the Willard Tract Depository, Toronto, Canada. 50 cents per year; club rates, 25 cents.

Facts on Foreign Missions, a leaflet compiled by Dr. Wanless and published as above. Price, 2 cents; 20 cents per dozen.

SINCE LAST MONTH.

ARRIVAL IN THE UNITED STATES.

November 22. — At San Francisco, Mrs. A. P. Happer from Canton. Address, Clifton Springs, N.Y.

DEPARTURES.

November 25. — From New York, Miss Anna Scott, returning to assist her mother in the Woodstock School, North India.

December 13. — From New York, Miss Clara E. Hough for Brazil.

December 13. — From San Francisco, Rev. Geo. H. Ferris and wife returning to South India.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

DAILY prayer-meetings will be held in the Assembly Room at 1334 Chestnut Street as usual during the Week of Prayer, beginning with Tuesday, Jan. 12. These meetings will be at the noontide hour, from 12 to 1, on every day but Thursday, when the hour will be 3 P.M. Particular attention is called to the subject for Thursday: *Prayer for our missionaries; for those who have grown old in the service and those just beginning their work; for the sick, the weary and discouraged, that sustaining grace may be abundantly bestowed; for the successful, that they may remember that their strength is in the Lord alone; for the children of missionaries, especially those away from parental care.* It is hoped that, so far as possible, all our Auxiliaries will be united in prayer on that day, holding a special meeting if arrangements can be made to do so. To all who are near enough a cordial invitation is extended to be present at all the meetings of the week.

THE months pass so quickly that it is hard to realize that blanks for annual reports must soon be sent out to Presbyterial Societies, Auxiliaries and Bands. Please be on the lookout for them within the coming month and return them carefully filled out before the appointed date. We would like to repeat the suggestion that Presbyterial Secretaries and Treasurers should take pains to compare their lists to see that names correspond and to secure that the reports sent to headquarters shall be as accurate as possible.

MISS CLARA E. HOUGH, of Media, Pa., takes the place which we have long sought to fill in the school at San Paulo, Brazil. Miss Hough has been trained in normal school methods and will, therefore, be able to carry on the San Paulo school on that plan.

THE increased interest in missionary study among the Young People's Societies of Christian Endeavor has exhausted the edition of *Historical Sketches of Presbyterian Missions*, issued in 1886, and a new one is being prepared. Each

sketch has been carefully revised and the history brought up to the present date. The work is now in the printer's hands and notice of its completion may be expected next month.

A REPRINT of the leaflet, *Married Missionary Ladies*, has been called for and is now ready. This is intended to explain the relation in which the wives of missionaries stand to the Woman's Societies or Boards with which they are connected and will be furnished free, except postage.

COPIED letters are ready from Miss Thiede, of India, now in Germany, and Dr. Mary Fulton, Canton, China.

THE death of Miss M. R. Craig at Rawal Pindi, India, reminds some of our older directors of her appointment as one of the first two missionaries of whom our Society assumed the support. They recall, too, the untiring faithfulness of her pen during those busy years at Dehra, when she found time to send frequent letters reporting the work that was so new and interesting to the Christian women of America. The long years of service and the patient suffering with which they ended have left very precious memories and we are thankful to have had her through all this score of years as our representative in India.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

THE Annual Meeting of the Woman's Board of the Interior (Congregational) was held in our city this fall and at one of our Friday meetings we had several of their missionaries and workers who gave us pleasant words of greeting. Mrs. Sheffield, of China, said that denominational lines are exceedingly fine in mission work and mission lands.

WE were delighted one week with a most interesting talk from Mr. Ferris, of India, who, with his wife, came in for a last visit with us before leaving for Kolhapur.

MRS. T. H. HAYS, of Bangkok, Siam, who is resting in Chicago with her sister, meets with us, often giving items of interest from her letters.

OUR Foreign Missionary Calendar has received many pleasant notices from the religious papers. *The Northwestern Presbyterian* says: "It is a thing of beauty and will be a joy and help long after '91 shall have been numbered with the departed years." *The New York Observer* says; "It deserves a place in every family in the denomination." These are only two out of many. It is not too late for societies to avail themselves of the offer of ten or more copies for thirty cents each; the extra five cents which they get for them can be added to their own treasury.

THE Extra-Cent-a-day boxes with accompanying leaflets are being called for, but we hope for large additional orders.

IT is nearing the time for the Annual Praise Meetings and we have a new leaflet entitled, *A Cup of Thanksgiving*, which our Northwest Societies can order for free distribution with the thank-offering envelopes.

THE New Albany (Ind.) Presbyterial Society is called to mourn the loss of its Secretary, Mrs. Silas D. Loughmiller, whose death occurred at Slaterville, N. Y., on the morning of Nov. 7. Her tender, sympathizing nature made her of especial value as Presbyterial Secretary. Mission work was an all-engrossing theme with her and how best to help weak and struggling societies became her constant study.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE little leaflet, *A Cup of Thanksgiving*, can be had on application, free of charge, and will be sent with the praise-meeting envelopes when desired.

DO not forget to send for the Missionary Calendar for 1891 before the new year opens. The price is 35 cents.

IT is occasion for gratitude that the Treasurer of our Board has been able to meet some urgent calls for money for buildings, etc., because of one or two legacies which have come to us. But for this timely aid the appeals could hardly have been met. Thus the memory of some dear friends of the Mission cause is perpetuated; a lasting remembrance of love for their sisters in heathen lands, an abiding light in lands of darkness.

MRS. HERMAN JACOT, who went out with her husband to Africa in September, has been taken under the charge of our Board. Mrs. Jacot is a native of Switzerland. Mr. Jacot, it will be remembered, took his theological course in this country, was ordained and received his commission as a Missionary of the Board. He then returned to Switzerland, was married and joined the large party of fellow-workers whose arrival out was noticed last month.

MISS G. G. VAN RENSSELAER has accepted the position of Foreign Corresponding Secretary in place of Mrs. White, who has gone abroad for two years. She takes all correspondence with China under her charge. Mrs. Halsey L. Wood has taken Mrs. White's place on the Editorial Committee of *Children's Work for Children*.

THE Bureau of Exchange has copies of recent letters from Miss Holmes, Miss C. G. Montgomery, Miss Wilder, Miss Cort, Miss Hammond and Miss M. K. Van Duzee. Requests for these, inclosing stamp, may be sent to Miss Van Rensselaer, 53 Fifth Avenue, New York.

From Northern New York.

WE have but little time in which to work before the year's accounts are made up, but much can be done in these remaining months to stimulate anew the interest in this work in our Church, as well as in our Auxiliary and Band. At least every one can try to give the extra cent a day, and this given by every member of the Society would enable us to send over $3,000 to the Board.

WITH the coming of the New Year we have much to be grateful for in regard to the work. Foreign Missions have never before been so much written and talked about as now and the increase in receipts, as reported by all the Women's Boards, is a matter for thanksgiving. While "thank-offering" services are usually held in November, it is still in order to hold them at the beginning of the new year, when many are looking back over the year that is past, are recounting with gratitude the numberless mercies with which the Lord has blessed them.

THE Waterford Auxiliary report their "thank-offering" service, which is held annually, as being, this year, most successful and helpful. It was carefully planned for and a simple but well-arranged programme was carried out. Every woman in the Church was personally invited. The result was a large attendance and an offering of $94.40. In what better way could we begin the new year than by doing likewise?

WE trust that the Dulles letter calling attention to the difference the passing of the Silver Bill will make in the Board's expenditure this year has been carefully read. This unlooked-for increase in the expense of carrying on the work is a matter which concerns us all, and we should promptly plan to bear our part in meeting it. Ten cents additional from every member of our Church would more than cover it. Not every communicant, alas, is interested in the coming of the Master's kingdom. It behooves, therefore, those who profess to desire the hastening of the day when He shall come again in glory to prayerfully remember, when arranging their gifts for the Lord's treasury this new year, the great and pressing need of our Board.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

WE send a hearty New Year's greeting to all the Auxiliaries and Bands of our Southwest. We extend that greeting to our missionary workers in other lands. May this year be the most blessed and prosperous one of our work thus far. Let us unite our prayers for a mighty outpouring of the Holy Spirit upon all the workers. Let us strive to be more intelligent about Missions, "Wholly given unto Him." "Freely ye have received, freely give."

ONCE more, Secretaries of all Auxiliaries and Bands are reminded that all money should be sent to the Treasurer of the Board.

WE are grieved to know of the serious illness of our missionary in Seoul, Korea, Mrs. Gifford, *née* Hayden. Latest advices state her life has been mercifully spared, let us hope, for many years' work in her chosen field.

THE Woman's Synodical Meeting of Texas, which was held in October, was an unusually large and interesting one. "We came away greatly encouraged for the work before us," writes the Secretary. We wonder if the subscription lists for *Woman's Work* and *Children's Work* are increasing in Texas? And it is not too late to order Missionary Calendars for '91.

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P. M. Visitors welcome.

IN less than three months our Treasurer's books for this year will close. We look to our Auxiliaries to fulfill their pledges by that time. The full amount pledged must be in our Treasurer's hands by March 20, 1891.

AT the last meeting of the Young People's Presbyterial Society of San Francisco, Dr. Effie D. Worley, of Suchow, China, was formally adopted as their missionary, her support having been pledged by the different societies. The Chinese girls in the Home were among the first to speak for Dr. Worley. Next month we expect to give an account of the grand *Shap Ye Yüt T'sit*, given by their *Tong Oke* Society, the proceeds to go toward Dr. Worley's work.

MRS. J. B. STEWART, Chairman of the Literary Bureau of Exchange, has letters from Dr. Worley, Miss Symes and the Boys' School in Tabriz. In sending requests for letters please inclose a two-cent stamp.

HERE is an item for Sabbath-school teachers: A Bible-class in one of our San Francisco schools which has been supporting two Bible women in heathen lands has just assumed a third. Could not more of the classes in our Sabbath-schools follow the example of this one?

ANOTHER Boys' Brigade is added to our list. This time it is in Howard Street Church. The boys have named $75 as the least to be given during the year. We have also to report a newly-organized Girls' Band in the First Church of San Francisco, who are pledged to quite a large sum. They have chosen the name "Ma Salaami"—My peace be with you! May the peace of God which passeth understanding be with these dear young workers!

THE poem written by Mrs. M. H. Field for outgoing missionaries has been published in leaflet form under the title, *The Nation's Wait!* Printed on tinted paper and prettily illustrated, it is one of our most attractive leaflets. Send to Mrs. E. V. Robbins, 933 Sacramento Street, for copies in time to give your friends for New Year's. Price, ten cents per copy.

NEW AUXILIARIES AND BANDS.

DAKOTA, NORTH.
Jamestown.

IOWA.
Burt.

KANSAS.
Mulberry Ch.

MISSOURI.
White Oak Ch., P. O., Avilla.

NEW YORK.
Oneida, Y. L. S.
" King's Messengers.

OHIO.
Springfield, North Side Chapel, King's Messengers.

PENNSYLVANIA.
Honesdale, Busy Bees (reorg.).
" In His Name.
Newtown, Little Messengers.

WISCONSIN.
Westfield.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from November 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Memorial, 100, E. P. Jones Bd., 90. Handful of Corn Bd., 10; 1st, S. S., 125; Waverly, 7, Willing Workers, 20; Deer Creek, Harmony, 21.40; Ellicott City, 51, Bd., Rose of Sharon, 70; Govanstown, 8; Hagerstown, 28.50; Williamsport, a lady, 10; Mrs. J. B. M. Bristor, Baltimore, 161; Mass Meeting, Bds., 37, 738.90

CINCINNATI.—Avondale, 40; Cincinnati, 7th, 25; Mohawk, 12.50; Mt. Auburn, 80; Walnut Hills, Humphrey Bd., 25, Fullerton Bd., 18; Westminster, 20; Cleves and Berea, 44; Delhi, 10; Glendale, Bd., Headlights, 15; Lebanon, 38; Madisonville, 3; Montgomery, 17; Morrow, 10; Westwood, 25; Williamsburg, 5; Wyoming, 23.63, 411.13

HOLSTON.—Greenville, 15; Jonesboro, 12.15, Y.P.S., 9.40; Mt. Bethel, 13, Cheerful Givers, 7; Salem, 12.65, Y. L. S., 5.72, Broylesville, Helpers, 3.48, King's Children, 12.70, 91.10

HUNTINGDON.—Curwensville, Willing Workers, 30.00

JERSEY CITY.—Arlington, 10; Hoboken, 1st, 25; Jersey City, 2d, 22; Bergen, 1st, 75; Westminster, 13; Passaic, 1st, 63; Paterson, 1st, 150; 2d, Y. P. Guild, 60; Rutherford, 58.35; Tenafly, 42.05, 418.40

LACKAWANNA.—Ashley, 16.85; Athens, 11.35, S. S., 5; Canton, 7; Carbondale, 15; Honesdale, 52.75, Mispah Bd., 12.50; Kingston, 20; Langcliffe, 37.50, Niles Bd., 90, Nassau Bd., 65.47; Monroeton, 12.50; Plymouth, 25; Pittston, 18.20, Bethel Bd., 5; Scranton, 1st, 75, Juvenile Bd., 125; 2d, 25; Washburn St., 17.70, Find Out Bd., 1.41, Kefr Shima Bd., 16.80; Stevensville, 17, Youths' Bd., 5; Towanda, 50, Overton Bd., 7.50, Stewart Bd., 7.50; Troy, 20, Birthday Bd., 6.25; Wells and Columbia, 7; West Pittston, 25.55, Young Peoples' Bd., 21; Wilkes Barre, 1st, 100; Wyalusing, 1st, 10, 931.83

MAHONING.—New Lisbon, Y. L. B., 15.50; North Benton, 11, Y. L. B., 11; Poland, 20.62; Salem, 53.48; Warren, Y. L. Bd., 15; Youngstown, 74.93. 201.53

MARION.—Berlin, 8; Delaware, 42, Bd., 15; Jerome, 10; Marion, Y. P. S., 5; Maryville, 48; Mt. Gilead, 24.50, Y. P. Bd., 11.50; Ostrander, 11, 175.00

MORRIS AND ORANGE.—Orange, Central, 100; Pres. Soc., 25, 125.00

NEWARK.—Bloomfield, 1st, 112.50; Westminster, 112.50, Y. L. B., 30; Caldwell, 38.50; Montclair, 1st, 175; Newark, 3d, 25; Calvary, Bd., 25, Infant sch., 30; Central, 50; High St., 39, Fanny Meeker Bd., 20; Park, 75, Chapel S. S., 15; Roseville, 160; South Park, 226.25; Wickliffe, 36 (less 28.23, printing report), 1,141.62

NEW CASTLE.—Dover, 30; Forest, 17; Glasgow, 26; Head of Christiana, 14.75; Lewes, 8; Newark, 22, Amaranthian Bd., 5; Pitts Creek, 35, Rose Bud Bd., 8; Port Deposit, 16; Port Penn, 5; Rehobeth, Del., 34; Rehobeth, Md., 10; Rock, 5, Vivian Bd., 3; West Nottingham, 24; Wicomico, 10; Wilmington, 1st, Y.L.B., 15; Hanover, 46; Rodney St., 20.05; West, 31, Y. P. S., 14; Zion, 7.65, Y. Ladies, 1.35, Happy Harvesters, 1, 408.80

NORTHUMBERLAND.—Buffalo Cross Roads, 6; Williamsport, 3d, 45, 51.00

PHILADELPHIA.—1st, *special*, 201; Hope Chapel, Little Workers, 12.50; Mariners, Round the World Bd., 15; Tabernacle, 42.58, Little Maids, 50; Walnut St., 4, Y. L. Bd., 25, Girls' Bd., 15; West Spruce, a lady, 100; Woodland, Woodland Bd., 6.50, 471.58

REDSTONE.—Belle Vernon, 37.35; Connellsville, 50.80; Dunbar, 45; Little Redstone, 57.45, Bd., 22; Long Run, 45; McKeesport, 50; Mt. Vernon, 11; New Providence, 18.15; Rehobeth, 16; Scottdale, 5.40, Esbon Circle, 11.50; Sewickley, 10; Tent, 7, Bd., Busy Bees, 5; Uniontown, 19, Bd., 10; West Newton, 12.15, 432.80

SYRACUSE.—Park Ch., 150.00

WASHINGTON.—Lower Ten Mile, 25; New Cumberland, 25.75; Pigeon Creek, Children's Bd., 14; Washington, 1st, 20; 2d, 48.40; Wheeling, 1st, S. S., 45, 178.15

MISCELLANEOUS.—Coronado, Cal., Mrs. A. C. Reed, 200; Christiansburg, W. Va., Miss P. Simpson, 5; Phila., Mrs. W. H. Lowrie, 50; Baltimore, Md., Estate of M. S. Purviance, 4.23; interest on investments, 48, 307.23

Total for November, 1890,	$6,264.07
Total since May 1, 1890,	$31,898.91

Aux. Soc., 4th Ch., Syracuse, have sent a box to Mrs. M. T. True, Japan, value, $61; boxes sent by American Chapter, Oxford, Pa., to Miss S. L. McBeth, Mt. Idaho, Idaho, and to Rev. M. F. Trippe, Salamanca, N. Y., for Indian helper, value of each, $25; by Carlisle Pres. Soc. to Miss J. B. Dickson, Wounded Knee, S. Dakota; by Miss. Bd., Plainfield, N. J., to Miss Kate McBeth, Lapwai, Idaho.

MRS. JULIA M. FISHBURN, *Treas.*,
December 1, 1890. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20, 1890.

BELLEFONTAINE.—Bellefontaine, 20; Belle Center, 7; DeGraff, 5; Kenton, 14.23; Upper Sandusky, 7.15, 53.38

BOULDER.—Greeley, 10.00

CAIRO.—Carbondale, 25; Centralia, Morning Star Bd., 4; DuQuoin, 31; Flora, 25, 85.00

CEDAR RAPIDS.—Cedar Rapids, 1st, 50.00

CHICAGO.—Chicago, 1st, 35; 2d, 53, Moseley Mission, 30; 3d, 132.38, Boys' Bd, 7.50; 4th, 80; Ch. of the Covenant, 8.80; Reunion Ch. Bethany Bd., 5; Englewood, 1st, 22.25, Y.L.S., 11.50; Evanston, 1st, 43; S. Evanston, 35; Hyde Park, 80; Lake Forest, 40, Y.P.S., 32.57, Steady Streams, 11.61; income from real estate, 220.85; Mrs. G., 10; Anon, 21 (less Syn. exp., 9.25), 879.21

CHIPPEWA.—West Superior, th. off. from a member, 10, Earnest Workers, 5, 15.00

DES MOINES.—Adel, 10; Albia, 13; Chariton, 8 75; Dallas Center, 4.75; Des Moines, Central Ch., 37.50; Dexter, Girls' Bd., 2, Boys' Bd., 2.50; Highland Park Ch., 5; E. Des Moines, 13.75; Indianola, 6.25; New Sharon, 3.75; Osceola, 5; Oskaloosa, 9; Russell, 7.50, 128.75

DETROIT.—Detroit, 1st, 60, a friend, 30; Ch. of the Covenant, Bd., 2.50; Howell, Y.L.S., 50; Norris, 3.50; Ypsilanti, 12, 158.00

DULUTH.—Duluth, 1st, 45; W. Duluth, Westminster Ch., 8.56, 53.56

FORT WAYNE.—Lima, 13, S.S.M.S., 4, 17.00

FREEPORT.—Belvidere, 9.26; Freeport, 1st, 25; Oregon, 12.39, Lend A Hand Bd., 2.42; Willow Creek Ch., 62.22; Winnebago, Bd., 4, 115.29

HURON.—Clyde, 3.88; Fostoria, 12.45, Doolittle Bd., 25; Fremont, 7.16; Milan, 6.32; Sandusky, 19.40, 74.21

IOWA.—Burlington, 12.05; Fairfield, 42.85, Gleaners, 12.50; Keokuk, Willing Workers, 25; Mediapolis, 7.55, 100.85

KALAMAZOO.—Plainwell, Mrs. Chloe H. McKinney, 100.00

LIMA.—Lima, 1st, 25.00

MATTOON.—Shelbyville, 35; Taylorville, 2.50; Presb. off., 9.60, 47.10

MAUMEE.—Defiance, 25.00

MILWAUKEE.—Beaver Dam, Assembly Ch., 11; Delafield, 5; Milwaukee, Immanuel Ch., Y.L.M.S., 37.50, 53.50

NEW ALBANY.—Bedford, 2.50; Charlestown, 8.50; Corydon, 5; Crothersville, 1.25; Hanover, 16.30, Light Bearers, 6.30; Jeffersonville, 16.50; Madison, 1st 30, Y.L.S., 25.60, 2d, 20; Monroe, 50 cts.; New Albany, 78.50; New Albany, 2d, 10, 3d, 10; New Washington, 2.50; North Vernon, 2.50;

Salem, 5; Sharon Hill, 6; Vernon, 15, a friend, 5; Vevay, 3.60, 270.55
OMAHA.—Blair, 3.21; Columbus, 4.50; Craig, 4.77; Colon, Marietta Ch., 2.30; Omaha, 1st, 28; 2d, 5.60; Castellar St. Ch., 5; Knox Ch., 10.10; Low Ave. Ch., 3; Schuyler, 3; Waterloo, 6.45, 75.93
OTTAWA.—Aurora, 15.05; Aux Sable, 24.85, 39.90
SAINT PAUL.—Hastings, 5; Macalester, Young Girls' Bd., 10; Minneapolis, 1st, Merry Gleaners, 20; Andrew Ch., 12; Bethlehem Ch., Y.P.S.C.E., 8.75; Westminster Ch., 57.55; 5th, 2; Red Wing, 16.60; St. Croix Falls, 5.50; St. Paul, Central Ch., 50; East Ch., 21, 208.40
SCHUYLER.—Carthage, 5; Chili, 7; Hersman, 10; Monmouth, Mrs. Brokaw, 10; Mt. Sterling, 11.21; Rushville, 12; Wythe Ch., 15.40, 70.61
VINCENNES.—Evansville, Walnut St. Ch, 25; Worthington, 5, 30.00
WINNEBAGO.—Oconto, 16; Westfield, 7.32, 23.32
WINONA.—Albert Lea, 75.57, Y.L.C., 39.87, 115 44
MISCELLANEOUS.—Syn. off., S. Dakota, 12.67; Illinois, 4.45; Deer Wood, Minn., Mrs. R. H. Morford, 2; Clifton, Col., a friend, 30; Ft. Collins, Col., "Returned to the Lord," 5, 54.12

Total for month, $2,879.12
Previously acknowledged, 29,929.65

Total from April 20, 1890, $32,808.77

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, November 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1890.

BINGHAMTON.—Binghamton, 1st, 55; Cortland, 41; Coventry, 12, 108.00
BOSTON, MASS.—Boston, Columbus Ave., 23.06, Greene Bd., 10; Manchester, N. H., 6; Newburyport, 1st, 40; 2d, 9; Portland, Me., 5, 93.06
BROOKLYN.—Greene Ave., 2.33; Lafayette Ave., 59.30; Memorial, Miss Hall, 30; 2d, 4.08, th. off., 10, Y. L. S., 30; South 3d St., 41.56; Trinity, 11.80, Y.L.S., 35; Westminster, 13.29, th. off., 34.72, 272.08
BUFFALO.—Buffalo, Bethany, 10.36; Calvary, 13.09; North, 51.25; Jamestown, 25, S. S., 15; Sherman, 18.13; Silver Creek, a few ladies, 10; Westfield, 25; Pres. Soc., th. off., 46.52, 214.35
GENESEE.—Attica, 26.90, Mrs. J. H. Loomis, 25, S. S., 16.45; Batavia, 100, S. S., 40; Byron, 15; Castile, 9.06; Perry, Miss. Bd., 10, 242.41
GENEVA.—Bellona, Lend a Hand Circle, 1.05; Geneva, 8; 1st, Y. L. S., 20; Naples, Millard Soc., 2.50; Penn Yan, 30; Seneca Falls, Y. L. S., 15; Shortsville, 13; Trumansburg, 50; Waterloo, 10, Warner Soc., 30, 179.55
HUDSON.—Middletown, 1st, 41.88; Washingtonville, 25, 66.88
LYONS.—Clyde, 40.20, S. S. Miss. Soc., 7.23; Lyons, Miss. Bd., 2.50, 49.93
NASSAU.—Glen Cove, 6; Hempstead, Miss. Bd., 20; Huntington, 1st, pr. off., 13.16; 2d, 25, pr. off., 13.16; Jamaica, pr. off., 14.52; Newtown, 12; Pres. Soc., 86.10, 189.94
NEW YORK.—Central, 135, King's Messengers, Christmas gift, *special*, 16; 5th Ave., Y. L. S., 12.50; 14th St., 65; 4th Ave., 12.75; Madison Ave., 29.83, for the debt, 75; Scotch, Thanksgiving boxes, 7.50; 7th, 10; University Pl., Mrs. W. S. Opdyke, 25; West End, 25, Y. L. S., 20, 433.58
NIAGARA.—Albion, 7; Lockport, 1st, Y. L. S., 25, 32.00
NORTH RIVER.—Newburgh, Calvary, Earnest Workers, 25; 1st, 120; Rondout, 25, 170.00
OTSEGO.—Hobart, 13.22; Springfield, 3.82, 17.04
ROCHESTER.—Rochester, Central, 200, Do What You Can Bd., 25; 1st, 50; North, 24; Westminster, Miss. Bd., 12.50; Pres. Soc., coll. at Fall meeting, 13; legacy of Miss Amanda Green, 50.70, 375.20
ST. LAWRENCE.—Watertown, 1st, in memory of Mrs. C. Lansing and Miss Mary Fiske, 200.00
SYRACUSE.—Baldwinsville, 30.60; Mexico, 44.33; Onondaga Valley, 17.55, 92.48
WESTCHESTER.—Patterson, 20; Peekskill, 1st and 2d, 45.50; 1st, Helping Hand Bd., 4.59; Pelham Manor, 18; Rye, Y. L. S., 25; Sing Sing, 10; Yonkers, 1st, 75, 198.09

Total, $2,934.59
Total receipts from April 1, $23,936.25

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York from April 18 to December 1, 1890.

ALBANY.—Albany, 3d, 227.77; State St., 510, E. W. Bd., 1.53; West End, 10.82; Batchellerville, 9.92; Carlisle, 5.25; Northampton, Lilies, 2; Rockwell Falls, 6.10, S. S., 3.40; Sand Lake, 18.50; Schenectady, East Ave., 10; 1st, 122.70, Abdullah, 30; Tribes Hill, 7.50; West Galway, Bd., 6.30, 971.79
COLUMBIA.—Ancram Lead Mines, 7; Catskill, 100; Centreville, 6; Granville, Bd. Faarha, 10; Lebanon Centre, Bd., 12; Windham, 10; Amsterdam, Emanuel Ch., K. D. Bd., 2.50, 147.50
CHAMPLAIN.—Ausable Forks and Black Brook, K. M. Bd., 1.52; Chateaugay, 5; Keeseville, 100; Plattsburgh, 62, 168.52
TROY.—Cohoes, 19; Fort Edward, 13.43, Rogers Bd., 7.50; Glens Falls, 240; Hoosac Falls, 200; Johnsonville, 39.00; Lansingburgh, 1st, 58.40; Lansingburgh, Olivet, 23.50, L. G. Bd., 2.75; Sandy Hill, 25, Loring Bd., 18; Troy, 1st, D. Corps, 80; 2d, 4.23; 2d St., 145.75; Westminster, 19.30; Woodside, 48.50; Waterford, 147.44, S.S., 25, Bds., 22, 1,139.70

Total from Presbyteries, $2,427.51
Miscellaneous, 220.22
Total, $2,647.73

MARY E. CHURCH, *Treas.*,
November 28, 1890. Saratoga, N. Y.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for November, 1890.

EMPORIA.—Belle Plain, 5; Burlington, 4.13; Caldwell, Calvary, S. S., 70 cts., Emporia, India M. B., 13; Waverly, Y. P. M. B., 1.04; Winfield, 12.50, 36.37
N. TEXAS.—Denison, S. S., 5; Jacksboro, Mrs. D. Kinery, 3.50, 8.50
OSBORNE.—Calvert, 1.50; Norton, 1.50, Y. L. M. B., 2; Oberlin, 2.37; Osborne, 2; Phillipsburg, 5; WaKeeney, 2.52, 16.89
PLATTE.—Kings City, Little Gleaners, 6.00
ST. LOUIS.—Carondelet, 8.90; Pleasant Hill, 10; St. Louis, North Ch., 1.58; Memorial Tabernacle, Rays of Light, 20; Washington and Compton Ave. Ch., 180; Lafayette Park Ch., 187.50; Kirkwood, 7.34; Rock Hill, 10; Webster Groves, 30, 455.32
TOPEKA.—Clay Center, 5; Kansas City, Western Highland Ch., 1.10; Leavenworth, 1st, 14, Y. L. M. S., 8, 28.10

Total for month, $551.18
Previously reported, 2,154.23

Total rec'pts for Foreign Fund since Apr. 1, 1890, $2,705.41

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from October 22, 1890.

LOS ANGELES.—Santa Barbara, Whatsoever Bd., 4.00
SAN FRANCISCO.—Oakland, 1st, 151.60, Brooklyn, Sailor Bd., 1.25; San Francisco, 1st, 10.10; Calvary, 11.25; Howard, 5, Y. P. C. E. Soc., 10; Westminster, Dr. Davis' Bible cl., 12.50, Miss Virginia Stump, 12.50, 223.30
SAN JOSÉ.—San José, 1st, 15.00
MISCELLANEOUS.—Board rec'd at the Home. 150; contribution box, 6.50; North Ch., S. S., Allegheny, Pa., 40; Overbrook, Pa., Mrs. Wistar Morris, 25, 221.50

Total for month, $463.80
Previously acknowledged, 2,313.99

Total, $2,777.79

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco, Cal.

November 22, 1890.